

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor. G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

Vol. XI No. 3]

Monday 2—10—1950

[PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari & Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12—0—0



THE R. S. S.

What are ideas of the Rashtriya Swayam Sevak Sangh? What is the inspiration and motive power which evokes in its members, a supreme sense of duty and discipline and sacrifice? These and other questions were dealt with by Mr. Pappu Somasundaram, Advocate, Madras, addressing the R. S. S. volunteers on Guru Puja day at Vivekananda College. Below is his speech :

"I have been attracted to this Rashtriya Swayam Sevak Sangh by its brilliant record of silent service. Which Hindu does not remember with admiration, pride and gratitude the splendid work of salvage among the millions of refugees in those dark days of 1947 partition, the great spirit of daring and sacrifice, exposing themselves to the perils of the most savage brutalities ever perpetrated by man upon his fellow man? I find the Sangh is mostly composed of men endowed with average intellect and perhaps less than average worldly goods, and with little of political power or influence. What is the source of the inspiration, the motive power for evoking the heroic in these men? I should say as a dispassionate observer of their movements and their achievements that it is their living up to these lofty ideals in their day to day existence, their honest and sincere endeavour to follow their Swadharma, namely the great tenets of true Hindu tradition and Sanathana Dharma, ever translating them into real acts of benevolent service and kindness to their less fortunate brothers and sisters.

Founded on the well-accepted sadhanas, the basic disciples of true Hindu way of life, they have built up a well-knit brotherhood, whose policy is, in the language of its constitution, to weld together the diverse groups within the Hindu Samaj, to rejuvenate and revitalise the same on the basis of its Dharma, to bring about an orderly evolution of the Hindu

Society in consonance with its cultural heritage. It has no politics—certainly no power-politics—in its ordinary connotation of engaging oneself in the enunciation of policies and their administration touching the Government of the country. Its programme is not spectacular. Its weapons are not the tongues but the hearts, the hands and feet of its members, and for this very reason I presume it does not appear to have attracted in the same measure the more ambitious, vociferous and publicity loving persons so much as students and those following humble walks of life. It professes to be and still is actively functioning as a bridge between the past and the present, a sort of blood bank of the glorious culture and heritage of our country with which to enrich and vitalise our body-politic so that it may withstand the assaults and the pernicious influences of the western ways of life and thinking, and the perversions of the scientists.

Whether this Sangh and similar other associations or for the matter of that any organisation, not only in our country but the whole world, will be able to succeed in stemming the ever-growing tide of materialism and in building up a society governed by the highest ethical and spiritual values, is a matter of grave doubt, and he must be a bold prophet who will say that out of this wreckage will be born in the near future, a new order of things

REPRINTS AND BOOKLETS.

- | | |
|---|-------|
| 1. A Victorian Statesman | 0—4—0 |
| 2. Winston Churchill | 0—4—0 |
| 3. Philosophy & Philosophers | 0—4—0 |
| 4. Problem of Wealth | 0—2—0 |
| 5. The Tree of Happiness | 0—1—0 |
| 6. గాయత్రీ రామాయణ | 0—2—6 |
| 7. Small-pox and its treatment
in VedicTimes | 0—2—0 |

where Governments govern least and men and women live in peace and goodwill and without malice towards each other. Is not this the time perhaps to take stock, review and re-evaluate the negative policy of secularism at present dominating and guiding the best and greatest minds of our country? If by secularism it is intended to convey freedom and toleration of all faiths, it is in our blood, inherent and imbedded in our philosophy and way of life as handed to us by our great sages of the past and still illustrated by the noble life and example of men, to mention only a few, like Sri Aurobindo, the sage of Pondicherry, Mahatma Gandhi, the good shepherd of Sevagram, whose memory has not yet faded and whose teachings are still honoured in public utterances by most of his followers if only for exploiting them for their ends.

Just as in the evolution of an individual, it is only the observance and practice of the highest moral and spiritual virtues that elevates him and distinguishes him from beast, the same is true of nations;—they are exalted not by the possession of great wealth which only leads to the pursuits of pleasure and the pleasure of pursuits, not by the possession of atom or hydrogen bombs but by the wisdom of their statesmen in harnessing their vast wealth, intellectual and physical powers for freedom from want and the spread of peace among men as Asoka the Great did profiting by the lessons of the Kalinga war.

Asoka and Akbar by their efforts governed and influenced the lives of men by making religious and ethical teachings a potent force for the day-to-day administration of the Government.

As this Sangh counts among its members a large number of students, may I appeal to you to lead simple lives avoiding luxurious habits such as expensive and elaborate dresses, injurious practices, such as cigarette-smoking

and frequent cinema-going? You may not now realise what a parent or elder brother or a parent-in-law and even your wife, may feel for you, what strain it puts on their slender resources, and what unexpressed agony these ways may cause, until such time as you are called upon to bear similar responsibilities, perhaps then with regret. It is better to awake earlier and rectify your errors. These habits work their way in a very subtle manner and outside society is in some measure responsible for this way of things justifying them by elusive slogans, such as maintaining high standards of living and so on. They are, in the context, a vulgar perversion of such truths.

There is one other matter—rather delicate subject—but none the less I make bold to stress it—it is the increasing evil of extravagance in marriages and other functions, of its allied evil of dowries and presents. You can, by example and persuasion, considerably improve the present system though you may not eradicate it. You cannot escape your share of the blame, if you are the beneficiaries and objects on whom lavish presents are bestowed and on whose account still more lavish and useless expenditure is incurred. This is the friendly advice of one older than you, and one who is giving it not as a victim but as an observer desirous of setting our house in order, so that you may become more strong, better gifted with the good things of the earth, and I want you to alter your life accordingly."

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6—0—0 each.

**ie Manager,
"Rationalist", Mysore.**

The Rationalist.

Monday 2-10-1950.

A SILVER JUBILEE SOUVENIR

We are becoming old. We have already celebrated the second year of our independence. We are celebrating Shashtyabdapoorthies, 90th years, Silver Jubilees, Golden Jubilees, and Centenaries. Ere long we shall have become antiquated and out of date!

We have before us the Silver Jubilee Souvenir of the Gunamba Maternity and Child Welfare Trust of Mysore City.

Dewan Purniah is remembered by his chowtries. Dewan Rangacharlu by the Representative Assembly and Railways. Dewan Sheshadri Iyer by the Shivasamudram Electric Installation. Dewan Ananda Rao by his wife's *bon mot*, "I am the wife of a Dewan, daughter of a Dewan, and daughter-in-law of a Dewan." Dewan Madhava Rao, as the most handsome and distinguished looking of Dewans. Dewan Visweswaraya by his eldest son, Bhadravathy Iron and Steel Works, and eldest daughter, Kannanbady Reservoir. And Dewan Sir Kantharaja Urs is remembered by the Gunamba Maternity and Child Welfare Trust.

Dewan Kantharaja Urs was a king's brother-in-law, king's son-in-law, first Ursu Graduate, and last Ursu Dewan. He was a mild, good-natured gentleman. As he was leaving this life he endowed Rs. 1,20,000 in his mother's name for maternity care and child welfare. He left a lot of honest money behind. Most of it has gone to the winds. This Rs. 1,20,000 is bearing golden fruits.

The Trust was set up in 1924, and on the 3rd July 1950 it celebrated its Silver Jubilee under

the gracious presence of His Highness the Maharaja.

The capital of the Trust was Rs. 1,20,000 in 1924. Now it is Rs. 211,000. It started with 2 lent buildings in 1924. It now owns 9 buildings. It receives annual grants from the Palace, Government, Municipality, Red Cross and others, of Rs. 34000. There is a Maternity and Child Welfare Centre in each Mohalla of the City. 600 expectant mothers received care in 1936; 3000 received in 1949. 500 labour cases were attended to in 1936: 1400 in 1949. 3000 babies are examined in indoor clinics and 5000 in out-door clinics of the Trust annually. The number of maternity deaths which were 20 per 1000 in 1938 came down to 11 per 1000 in 1948, and child deaths decreased from 180 per 1000 in 1938 to 100 per 1000 in 1948. The Baby Week conducted by the Trust won for the City 2nd place in the Empire Baby Week Shield Competition in 1932, and first place in 1939. Nurseries are run in 4 centres. The Bureau of Maternity and Child Welfare, Delhi, is maintaining a Lady Health Visitor to supervise the work of the clinics.

The Vanivilas Child Welfare Clinic, which was opened by H. M. King Alphonso of Spain in 1933, is the nerve-centre of the organisation, and visiting it in 1934, Mahatma Gandhi declared, "I was glad to be able to visit this institution. May it be of real service to the poor people!"

The same year, Mrs. Naidu, visiting it, has remarked, "This is an ideal Milk Centre. I don't think I have seen a better one even in the large progressive cities. I hope that such Centres will multiply and ensure a new generation of strong and health-endowed citizens for this beautiful and enterprising State."

And then,—hold your breath,—the Quaid-U-Zaman Jinnah visiting it some years later, has remarked, "I was very interested in the Child Welfare Centre and found it very well managed, and it must be a great boon to the Children who are admitted to this institution."

Other visitors to the City, from China to Chile, during these years, have borne warm testimony to the benevolent work of the Trust. Softening the pains of motherhood, shielding childhood from the dangers to which it is prone, is really a meritorious social enterprise. That the donor of it should be, not a self-made orphan boy, but a noble-man, born with a golden spoon, brought up in the lap of luxury, is a matter of surprise. Perhaps Sir Kantharaja Urs's impassive face hid behind it an acute perception of human misery.

The endowment is admirable as showing the veneration in which he held his mother, and also as an example of the most intelligent bestowal of charity.

The Huzur Secretary or Private Secretary to His Highness has been the Chairman of the Trust. It owes much of its growth to Sir Charles Todhunter's dynamic energy. And it owes not a little to our worthy fellow-citizen, Rao Bahadur Rajakaryaprasakta M. Ramaswamy, who has been its Honorary Secretary—we do not say, ever since his childhood,—but, ever since its childhood. The citizens of Mysore, who are its beneficiaries, owe grateful thanks to Sir Kantharaja Urs for the Trust, and to the Trustees for managing it so well. The Silver Jubilee Souvenir before us is a pretty record of the good work of this remarkable institution.

Editor.

THE WORLD'S END

Two new books, both by scientists, speculate on the origin of the world and its probable end are "Worlds in Collision" by Dr. Immanuel Velikovsky, and "The Nature of the Universe" by Fred Hoyle.

Velikovsky once studied at Edinburgh, holds a Russian M.D. degree and has lived in the United States since 1935. Hoyle is a Fellow of St. John's, Cambridge, and is a lecturer in mathematics.

In *Worlds in Collision*, Velikovsky maintains that Venus and the Earth clashed twice in half a century. When the planets met, mountain-high tidal waves swept the earth, sending land masses hurtling and tumbling, and destroying civilisation.

In the second encounter, the motion of the earth on its axis stopped for several hours. This, says the author, is the origin of the ancient belief that the Sun stood still for a day.

If there should be yet another encounter between the two planets, Velikovsky thinks the earth would again experience an ice age, if not a greater catastrophe.

On the other hand, author Hoyle puts forward the view that 10,000,000,000 years hence the earth will be destroyed by fire. He explains that as the stars get older, they use up their hydrogen and expand.

The Sun, he says, has already begun to swell, but will remain much the same size for the next 10,000,000,000 years. There is, however, an outsize chance, he maintains, that it will swell to three or four times its present size within 10,000,000,000 years. Should this occur, the Sun would give off sufficient heat to melt the rocks of the earth. If the Sun increased 20 fold (estimated by this mathematician at a 10,000-to-one chance) its heat would vapourise the earth.

This is not the sum total of Hoyle's deductions. He says that by the time the Sun has used up about a third of its present store of hydrogen, the climate even at the earth's poles will be getting too hot for any form of life that at present inhabits it. Destruction of the earth and the inner planets will follow. Mars, he adds, will be the last to be destroyed.

PHARMACOLOGY THEN AND NOW



According to the Newspapers, Holland is going to specialize in the cultivation of herbs for the purpose of acquiring foreign exchange. Processers of foodstuffs, distilleries and manufacturers of cosmetics are the principal buyers of herbs.

When reading such items of news, our thoughts involuntarily go out to the times when the gathering of herbs was the prerogative of the recluse and the eccentric. The preparation of herbs was moreover an art only understood by the few, for were not herbs the universal medicine for all sorts of sickness and ailments? The opinion then was, the more bitter the potion, the more potent its effect.

Although the use of herbs is to-day no longer applied on such a large scale, this form of therapy has not been entirely done away with. Decoctions of camomile and Irish moss are still considered remedies for fever and colds.

Modern man, however, prefers another remedy and in such cases uses a combination of quinine and Vitamin C. This combination is safe, the tonic has a stimulating effect on the constitution, whilst the resistance is enhanced by the Vitamin C. Because of this, there is only a slight chance of becoming a victim of the complications of the common cold.

By courtesy of

Vaz Dias Agency-International,
Amsterdam, Holland.

POLICY CONTRACT WHO BENEFITS BY IT?



I find from the Fifteenth Annual Report of the Directors of a Madras firm of Insurers that the total claims paid by the said Insurance firm since its inception exceed Rs. 8,40,400. With my experience of this firm since its inception, I have no doubt in my mind that the total amounts forfeited and earned by this Insurance company during the said period of fifteen years, from those unfortunate Policy-holders who have either lapsed or surrendered their policies on account of non-payment of premiums will far exceed the total claims paid by this company by death and survival, i.e., Rs. 8,40,400. The Policy-holders and the Insuring public will be grateful to the controller of Insurance if all Insurance companies are ordered to publish in their Annual Reports the moneys earned by them from surrendered and lapsed policies, since surrendered and lapsed Policies are one of the largest sources of income for an Insurance company. The publication of this information will give the insuring public the correct picture of the Insurance company. This is the result of entirely one-sided policy contract enforced upon the Insuring public by a century old system which now requires complete re-orientation. The All-India Insurance Policy-holders' & Workers' League at Mysore, strives hard to achieve this object and requests every right-thinking person to join the League and to strengthen its hands to achieve its great and laudable objectives.

P. A. RAO,

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ . ”

ಜಯಕರ್ನಾಟಕ :

“ ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು, ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಸರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದಿಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ‘ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ ’ ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು. ”

The Hindu :

“ The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History. ”

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ ವ್ಯಾಪಾರ ”

ಶ್ರೀಮದ್ಭವರಾಜರು :

“ It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. ”

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“ I find the book to be a desirable addition to modern Kannada literature. ”

ನವಜೀವನ :

“ ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಪಾರವೃದ್ಧಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ, ಜೀಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ಸಿದ್ಧಪಡಿಸಲಾಗಿವೆ. ನಮ್ಮ ತರುಣರೊಬ್ಬರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಕೃತದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ. ”

ಜಿಲೆ ೦-೧೨-೦

“ ಕಾರ್ನೆಗಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಜಿಲೆ ೦-೬-೦

ವಿದ್ಯಾದಾಯಿನಿ :

“ ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕವೆಂಥದೋ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು. ”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುನ್ನುಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ಎರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅನಂತರಕಾಂಡ,

ಎಂಬ ಅಪಾರವೃದ್ಧಿಗೂ ಅನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಜಿಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

INVESTMENT

Insurance is an investment ever-increasing in value.

"Life Insurance is the world's grandest and soundest investment, where the Capital is ever intact in times of War or Peace."

Assured of a well-protected return, it will save you worry and sleepless nights, and add years to your life.

It will enable you to give away all you wish in your lifetime and still make such an estate as you care to leave.

**Insure to-day!
To-morrow is for ever!!**

Enquiries Solicited:

THE SECRETARY,
MYSORE GOVT. INSURANCE DEPARTMENT.,
BANGALORE.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. F.R.S., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BRN., HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1929-30.
EDITOR: VAJURVEDA II VOL. & RIGVEDA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net.

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5-0-0.

For Copies Apply to:

THE CORONATION PRESS,

Chamaraja Road, Mysore.

Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4355



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

Vol XI No. 4]

Monday 9—10—1950

[PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari & Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12—0—0



ANNIE BESANT

Mr. C. Rajagopalachari, speaking at the Besant anniversary celebration recently said it was only human personality that could teach, lift and purify men, not organisations.

"Churches and organisations just become memorials of the greatness of the souls that have disappeared and cannot do what they did," he added.

Annie Besant's wisdom and beauty of soul, Mr. Rajagopalachari said, cast a spell on those who saw and spoke to her when she lived. "In our own times we have seen men of that class who have cast a spell on people by the greatness of their wisdom and the beauty of their spirit. Ramakrishna Paramahansa of Dakshineswar and Mahatma Gandhi are examples that come to our minds at once. Annie Besant was also of this class."

GITA'S LESSON

Sri Krishna had assured the world when he gave the teaching of the Gita that "all roads lead to God; whatever form of ritual or worship one follows, the devotion reaches God and He answers with his love."

"No one knows", said Mr. Rajagopalachari, "how long ago this was said, but we have not yet learnt the lesson." Learned scholars and historians who had an incurable tendency to place things as near to present times as possible made the Gita about 2,000 years old. The Vaishnavite and Saivite saints of the South who sang the songs of *Bhakti* were supposed to belong to a thousand years ago. They gave the same teaching of universality and breadth of understanding.

Quoting the lines that the saint known as "the Saint of the Lake", in the Tamil country sang, Mr. Rajagopalachari said, "Whatever shape and whatever name the devotee is pleased with and gives to God in his meditation and worship, that form He at once takes."

Then, in what might be called very recent times, the great Akbar taught the creed of broad-mindedness and universality of religion. "In Fatehpur Sikri we see an imperishable sermon in catholicity of faith and worship. Akbar was the greatest among theosophists. His bones lie in a great tomb in Agra awaiting the day when we shall be truly enlightened."

Sri Ramakrishna came a hundred years ago to teach this same creed again in an age of doubt and distraction. Annie Besant's service in India was a continuation of the same teaching that "all religions lead to the same goal and are equally worthy of reverence."

PLACE OF CATHOLICITY

Her services to the cause of the Indian freedom movement had overshadowed her religious teaching, but who could say that the doctrine of religious catholicity was irrelevant to Indian freedom? The foundation of the Indian national movement rested on a reverence for all forms of worship and for all rituals. When that catholic foundation deteriorated, the structure of freedom must weaken.

Mr. Rajagopalachari said the birth anniversaries of Mahatma Gandhi and of Annie Besant fell together in the Julian calendar.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	" 25 "
Quarter Page ...	" 15 "

Contract Rates on application

The Manager,

"RATIONALIST"

Chamaraja Road, Mysore.

Both of them taught and demanded of their followers equal reverence for all forms of worship and an equal significance for all names of God—Iswar Allah, Ram and Rahim.

A recent writer had, after deep study, attributed to Julius Caesar of Rome the following thought: "If I live long enough or if my successors also see as I do the importance for administration of encouraging an identification of the gods of various countries with those of our own and the unity among the cults, all the men and women in the world will call themselves brothers and sisters, children of Jupiter."

The truth and the wisdom of realising it were very old, but "we have not yet learnt the lesson. May such anniversaries as we celebrate today accelerate the process of learning."

There were some men and women born in the world endowed with a wisdom superior to that of other men, and with attribute of soul for which no better name than beauty of spirit could be found. They were beloved of those who came in contact with them and they inspired awe and devotion. On account of this superior wisdom and the awe and amazement that they evoked, these persons were transformed after their death into incarnations of God. "In our own times we have seen some men of that class who have cast a spell on people by the greatness of their wisdom and the beauty of their spirit."

"Ramakrishna Paramahansa and Mahatma Gandhi are examples that come to our minds at once. Annie Besant was also of this class. Her wisdom and beauty of soul cast a spell on those who saw and spoke to her when she lived. I know this from personal knowledge. The spirit of devotion and intensity of energy which she created in those who followed her were remarkable."

Men and women swarmed to her Theosophical Society as bees round flowers. The Theosophical Society was truly a busy hive

during her life-time but, alas, like all other organisational efforts, the Theosophical Society too failed after her death to be a substitute for the living genius that built it." Churches and organisations just become memorials of the greatness of the souls that have disappeared and cannot do what they did. It is only human personality that can teach, lift and purify men, not organisations."

ETERNAL DEBT

"I knew Mrs. Besant. I had the privilege, though not of working under her, of coming often in contact with her, sometimes in conflict, sometimes in co-operation. I personally knew the misunderstandings as well as the understanding and the affection between Mrs. Besant and Gandhiji.

"I have seen her in her old age toiling with purblind eyes to learn to spin on the charkah in order to please her brother Gandhiji. To look back on those days is a source of joy. India owes debt to Mrs. Annie Besant that cannot be repaid. She came from the West like a child to her lost mother, and made India her home and died here after a rich life of energy and service, which gathered a numerous family of devotees round her such as gather only round saints and incarnations. May her spirit operate ever to purify us and put heart into us when we feel depressed!"

REPRINTS AND BOOKLETS.

- | | |
|---|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. గాయత్రీ రామాయణ | 0-2-6 |
| 7. Small-pox and its treatment
in VedicTimes | 0-2-0 |

The Rationalist.

Monday 9-10-1950.

IMPERTINENCE

Dr. Ambedkar, one of the Central Ministry, has made certain statements about Hinduism recently in Bombay, which, if they are not impertinent, we do not know what they are.

'The present Hinduism', he said, 'about a thousand years ago was nothing but Buddhism, but after the Mohammedan invasion and other causes it lost its purity and was mixed up with dross.'

Dr. Ambedkar, who was speaking at the city's Buddha temple at Worli last week, deprecated the idea that political independence would end all the ills of the country. He said: 'As long as there is no purity of mind, wrong doings and utter disregard of morals continued in the everyday life, and as long as man does not know how to behave with man and creates barriers between man and man, India can never be prosperous.'

'To end all these troubles India must embrace Buddhism. Buddhism is the only religion based upon ethical principles and teaches how to work for the good and well-being of the common man.'

Dr. Ambedkar declared that he would devote the rest of his life to the revival and spread of Buddhism in India.

Addressing the Harijans, who had gathered in the temple, Dr. Ambedkar said: 'I have fought out politics. I have worked with my heart and soul for the cause of the Untouchables and made you conscious of your power and work. I can now depend on you to carry on your work. I am now going to devote the

rest of my life to the revival and spread of Buddhism in India. In fact, this will be the mission during the last 'ashram' of my life. In this you have to play your part.'

The Law Minister appealed to Harijans to visit Buddha temple, follow the Buddha and improve their life instead of 'going to drink and gambling dens.'

Cabinet Ministers of Delhi seem to have one principle of conduct, "To run with the hare, and hunt with the hound." Cabinet Ministers ought to think most, and speak least and give out only matured judgments and perfected thoughts. But each one of them now seems to blurt out anything that comes uppermost to his mind when facing an audience.

Not long ago Dr. Ambedkar threatened to become a Mahomadan, and asked his community to follow him. Now he says that he will spread Buddhism and asks all Harijans and all Hindus to become Buddhists.

Is he mad? He is evidently a learned man and an able man. Why does he talk like a village dolt?

Was Hinduism a thousand years ago nothing but Buddhism? What was Buddhism a thousand years before that? And how much of Buddhism is different from Hinduism?

And what is the history of Buddhism itself? Are the supposedly Buddhist nations of today the Chinese, Japanese, Burmese, Ceylonese, very peaceful and happy? They could not be worse! They are as bad as any!

Hinduism, Buddhism, Mahomadanism are all low today, because of their denationalised leaders. A monkey cannot sit at a motor wheel and pose as a crack driver. Dr. Ambedkar knows nothing about Hinduism. Pandit Nehru knows little about it. Their claim to speak about it is absurd.

It has become the fashion for politicians to talk of religious men as scoundrels. But mostly

they themselves are unmitigated scoundrels, and seek to cover it by putting the public on the wrong scent.

They talk as though religion alone was the cause of human hatred, and that they themselves as politicians never hate anybody at all. It is grotesque to pretend that they themselves are persons who overflow with the milk of human kindness, like St. Francis of Assisi, and that all others are misguided brutes. The evidence is all to the contrary.

And to such a person has been entrusted the task of reforming Hindu law!

Among other nations responsible Ministers who talk rot are brought to book immediately. But here it seems to be their routine function!

Editor.

A GANDHI ANECDOTE

On one occasion Seth Jammalal Bajaj, who was on a visit to Sabermati, got Gandhiji to agree to a small, one-storied building being put up at the Ashram, where the latter could work undisturbed by prying visitors who came at all odd hours. The plan was welcomed by many. The next day, however, Gandhiji announced after the evening prayer, that, though he had been unwarily betrayed into agreeing to the plan, he had been ill at ease since then. He was of the earth, earthy, he said; and, moreover, for a farmer and weaver, as he described himself to be, as also for a servant of the people, it was highly improper to live on an upper storey and thus lose touch with Mother Earth. He had, therefore rescinded the earlier decision and said he was quite satisfied with the room which he had occupied till then during his stay at the Ashram.

ANOTHER

On 31-3-33, the Gandhi Seva Sangh met at Delong (Orissa) near Cuttack. I (Dr. Pattabhi,) attended it and paid a visit to Gandhiji one day and wore a chaddar which had a rent. The moment I saw him and took my seat, he wrote down a slip and passed it on to me. It stated: "I do not admire the big rent in your scarf. It is no sign of poverty. It is a sign of no wife, bad wife, or laziness!"

KINDNESS TO OLD PEOPLE

The kindly idea of running conducted tours and outings for old people, widespread in the United Kingdom under the auspices of the "Silver Threads" Association and similar organizations, is likely to catch on in Switzerland.

Recently, a party of young Swiss visitors to Holland noticed some old people being driven about in cars, and gazing with interest at lights unfamiliar to them, obviously not accustomed to such luxurious travel. Once they saw a whole column of these cars and their delighted occupants, and on enquiries found that it is an old-established custom of Dutch automobile clubs to give old people an afternoon's outing once ever so often.

Returning to Switzerland, the young people decided to club together and start a similar idea. They found many sympathisers, also a private hire firm willing to co-operate; they call their organization the "Youth Helps Old Age" movement, and now, thanks to their efforts, hundreds of elderly Swiss men and women who thought they might have to spend the rest of their days in one place are being taken on trips to all parts of the country.

The sponsors of the idea hope private car owners in Switzerland will rally round and set aside at least one day in the year to do a good turn for the old folk of their neighbourhood.

PANDIT NEHRU SEEKS HELP

Pandit Nehru, has issued an appeal today for contributions to the Prime Minister's National Relief Fund.

In a statement today, he says: "About three years ago, The Prime Minister's National Relief Fund was started by me. This was meant to afford relief of all kinds, more especially in emergencies. The public contributed to it generously and relief has been given from it to refugees from Pakistan, as well as to sufferers from floods and disaster in various parts of the country. It has been our misfortune to suffer from an unparalleled series of calamities during recent months. There have been great floods in Saurashtra, Orissa, Uttar Pradesh, Behar, Panjab and parts of Gujarat, causing very great damage and human suffering. Then we had the great earthquake in Assam which, apart from causing very great loss and damage, has changed even the topographical features of a part of the province. Heavy floods followed and we have yet been unable to reach all the outlying areas of Assam State. I am glad to say that our army and the Assam Rifles have done fine work in Assam. This work has involved considerable risk in crossing angry torrents and rivers in spate and going into the flooded regions where it was difficult to reach them. Some of our relief workers have been swept away by these rivers.

"Last of all came the unprecedented floods in the Kashmir Valley and in Jammu. The valley practically became a huge lake and the loss and human suffering can well be imagined.

Foodgrains, which are so precious in these days, have been destroyed by these floods and crops swept away. I have endeavoured to give urgent relief to these places afflicted by nature's vagaries. But the demand and the necessity are very great and the resources of the Prime Minister's National Relief Fund are small and

are being exhausted. I would, therefore, appeal to the public to contribute to this fund. If they like, they can earmark their donations for relief work in any particular form or State."

LAKSHMI MENON'S HELP

Leela and Angela, twin dolls of eleven year old Lakshmi Devi of Singapore, are to make the 2,500 miles journey to Upper Assam, to bring joy to some children stricken by the earthquake or floods.

That, anyway, is how little Lakshmi has planned to help the Assam sufferers, and the Singapore Red cross has promised to see what it can do to further Lakshmi's humanitarian project.

Lakshmi is the daughter of the Chairman of the Assam Relief Red Cross Committee of Singapore, Mrs. K. M. R. Menon.

Anticipation that Leela and Angela will soon be starting on their long journey to Assam in the healthy company of penicillin, vitamin tablets, milk powder and similar relief supplies Lakshmi has completed a new frock for western-style Angela and is now working on sari and blouse for oriental Leela.

Pandit Nehru's appeal is rather plaintive but not convincing. For a man who spends untold crores yearly on ambassadorial pageantry to appeal for tens and hundreds from harassed public is rather queer. And he does not say how the fund stands, what the collections are, and how they are disposed. It strikes us that his fund is as helpful to the countless distressed and grief-stricken as that given by Lakshmi Menon's toys!

E

AN EDITOR'S RETORT

Attempts by government departments to pry into life behind the scenes—home or office—sometime produce amusing results. A certain official recently thought that all Irish provincial newspaper editors should fill in a questionnaire about their staffs. From a remote corner of Co. Donegal came a reply which kindly but firmly put bureaucrazy in its place. The letter read :

"Dear Sir, Thanks for the flattery implicit in your 'urgent' communication. For a moment, I felt famous as the head of my mythical army of Assistant Editor, Chief Sub., Deputy Chief Sub., Assistant Deputy Chief Sub., Relief Assistant to Assistant Deputy Sub., Acting Unpaid Assistant to the Relief Assistant etc, etc.

"While appallingly deficient in the personnel you enumerate, being compelled to share the positions listed in your letter with my son I am compelled to fill other positions not listed by you. They are cartoonist, photographer, process photographer and engraver, maker of own process camera and process plant, casual linotype operator, reporter (short-hand) cum linotype operator.

"As a telegraphist, I can 'key' my copy, single current, dx or Quad, 'punch' Wheatstone, 'rean slip', and set up and maintain telegraph and telephone apparatus. You compel me to admit that I am in the true tradition of Benjamin Franklin, Mark Twain, and Bret Harte, and the only newspaper man in Ireland who could, *solus*, produce a paper illustrated with photos and drawings.

"In an emergency I can conscript three other sons, one of whom, a priest, is planning an illustrated journal for the Ibo pagans of Nigeria. If your head aches from this load of bricks, blame it upon yourself; you should not tantalise the over-wrought producer of four

pages of rural wisdom with visions of the unattainable, unnecessary and undesirable.

Yours in complete sincerity,
J. W."

FORMULA FOR PROSPERITY

One of America's biggest businessmen has just announced his formula for Looking Forward. Henry J. Kaiser, head of the nationwide industrial organization which bears his name, and whose 44 factories and plants can build a dam, a bath-tub, a garage door, a theatre or an aircraft carrier, says he has deleted the word "problem" from his vocabulary and substituted "opportunity."

FIVE POINTS

Burly, doam-headed and resolute jawed, 68-year-old Henry Kaiser gives his five-point programme for prosperity :

1. Know yourself and decide what you want most of all to make out of life; then write down your goals and a plan to reach them.
2. Use the great powers you can tap through faith and the hidden energy of your subconscious mind.
3. Love everyone.
4. Develop positive traits of character and personality.
5. Work. Put your life plan into operation and go after what you want.

These precepts, Kaiser maintains, have put him where he is, and imbued his 46,000 employees with such enthusiasm for their work that he claims there has never been a stoppage or a strike in the history of his vast industrial empire. Kaiser left school at 13 and started his business life as an assistant in a department store, at two dollars a week !

INVESTMENT

Insurance is an investment ever-increasing in value.

"Life Insurance is the world's grandest and soundest investment, where the Capital is ever intact in times of War or Peace."

Assured of a well-protected return, it will save you worry and sleepless nights, and add years to your life.

It will enable you to give away all you wish in your lifetime and still make such an estate as you care to leave.

Insure to-day!
To-morrow is for ever!!

Enquiries Solicited:

THE SECRETARY,
MYSORE GOVT. INSURANCE DEPARTMENT,
BANGALORE.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. B.D.S., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1928-29.
EDITOR: VAJURVERA II VOLS. & NIVEDA PADAL. EDITOR "NATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarasana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

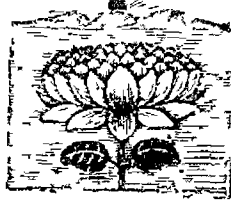
Price Rs. 5-0-0.

For Copies Apply to:

THE CORONATION PRESS,
Chamaraja Road, Mysore

Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor G. R. JOSYER, M.A., F.R.E.S

Asst. Editor: G. S. JOSYER, M.A.

[Vol. XI No. 5]

Monday 16—10—1950

[Price 0—1—4]

RIGVEDA-SAMHITA PADA TEXT

In Devanagari & Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12—0—0



NATIONAL INCOME

"The national income of the Indian Union Provinces 1946" published by the Economic Adviser to the Government of India gives in broad outline the net national income produced within the country at factor cost. Though there has been an increase in the national income from Rs. 204 *per capita* in 1945-46 to Rs. 228 *per capita* in 1946-47, the increase is not real as allowance has to be made for a rise in the general level of prices by about 12.5 per cent. The total net national income in 1946-47 stood at Rs. 5,580 crores. This figure is for whole of the Indian Union Provinces as constituted after Partition and does not include the States merged into them subsequently.

There has also been an increase under the head agriculture, animal husbandry, forestry and mining works from Rs. 2,009 crores in 1945-46 to Rs. 2,398 crores in 1946-47. Agriculture alone fetched a net income of Rs. 1,770 crores as compared with Rs. 1,425 crores in the previous year.

The income of urban areas works out to Rs. 2,107 crores for a working population of 18.8 million as compared with Rs. 3,483 crores in rural areas for a working population of Rs. 87.1 million. Thus the income per earner for urban and rural populations for the year 1946-47 is estimated at Rs. 1,121 and Rs. 401 respectively.

Provisional estimates for the year 1948-49 indicate that the national income was about Rs. 6,968 crores and the *per capita* income Rs. 272. Judging from the number of gainfully employed, the national income of Indian States is estimated at one-third of that of the Indian Union Provinces.

(Rs. crores.)

A. Primary Production :	2398
(a) Net output of agriculture and animal husbandry	2291

(ii) From non-Governmental sources	497
Excess profits charged to tax	95
All other incomes	402
(b) Income not assessed to tax	2533
(i) From Government sources	260
Service	233
Pension	11
Interest on productive debt	16
(ii) From non-Government sources	2273
House rent	83
Interest on agricultural debt	27
All other incomes	2163
Urban	1120
Factory labour	123
Domestic service	326
Industry, trade, private transport and profession	671
Rural	1043
Cottage industry, trade and village profession	1043

C. Adjustments :	
Deduct—	16
Profits of Mining Companies	10
Income assessed to tax of persons employed in mining industry	6
Add—	83
Net profits of government owned enterprises	51
Payments in kind (food and clothing) to military personnel	32
Total Net National Income at Factor Cost	5580

Total Estimated Population	244.1 millions
Per Capita income	228 Rs.
Gross output of agriculture and animal husbandry	3066
Output of agriculture	2545
(i) Food	2002
(ii) Non-food	543
Output of animal husbandry	521
(i) Milk	404
(ii) Meat, fish and egg.	90
(iii) By-products of slaughter	24
(a) Hides and skins	20
(b) Other by-products	4

(iv) Miscellaneous	3
Less	775
Seed and wastage	207
Maintenance of cattle (roughages and concentrates)	501
Repairs and depreciation of agricultural implements	40
Interest on agricultural debt	27
(b) Net output of forest products	46
(c) Net output of mining	61
Non-Primary Production :	3115
(a) Income assessed to tax	582
(i) From Government sources	85
Service	72
Pension	2
Interest on securities	11

THE DASARA EXHIBITION

The Fort and the Exhibition grounds form the two beauty spots of Mysore during the Dasara season. H. H. The Maharaja as the living Symbol of Organised Rule forms the centre of attraction to thousands every day. And the Dasara Exhibition elaborately arranged as a result of many years of skilful planning provides choice and varied food for many tastes. It is pleasant, instructive, attractive, and amusing. The President, Mr. Channigamiah, Mr. K. Narayanaswamy, Vice-president, and the Secretary, Mr. Vijayam, with the aid of a Committee of Officials and non-officials, and a hard-worked staff, have accomplished a good thing well. Their labours would be rewarded if the public appreciate, enjoy, and benefit by it. The Exhibition was opened by Chief Minister Mr. K. C. Reddy with a felicitous speech on the 12th inst. Two attractive hand-books in English and Kannada have been issued and are well worth perusal.

Editor.

(Continued from page 7.)

Some people would say : Not Dharma alone, but Artha and Kama also, 33⅓% of each, as per the Geeta precept,

“ಧರ್ಮಾರ್ಥ ಕಾಮಾಸ್ತಮಮೇವಸೇವ್ಯಾಃ
ಯೋಕ್ಯೇತಸಕ್ತ ಸ್ವಜಪ್ತೇಜಫಲೈಃ.” ||

“ धर्मार्थकामास्तममेवसेव्याः

योक्तेकसक्तस्सजपोऽधम्यः” ||

“ You must pursue Dharma, pursue wealth, and feed your emotions also equally. If you pursue only one of them it will be a vile pursuit.”

There is Kalidasa's answer to it :

ಅರ್ಥಕಾಮಯೋಃ ಸ್ಯಾಸ್ತಂ ಧರ್ಮಾಯೈವಮನೀಷಿಣಃ ||

अर्थकामौयस्यास्तां धर्मयैवमनीषिणः ||

“ The economic and sensuous pursuits of king Delepa were in complete subordination to his Dharma.” And

“ಧರ್ಮಾರ್ಥಂ ಪ್ರೀಣಕೋಶಸ್ಯ ಪ್ರೀಣಶ್ಚಮಮ ಶೋಭತೆ
ಸುರೈಃ ಪಿತೌನಶೇಷಸ್ಯ ಕೃಷ್ಣ ಪಕ್ಷ್ಮವಿಧೋರವ ||

धर्मार्थं क्षीणकोशस्य क्षीणत्वमपि शोभते ।

सुरैः पीतावशेषस्य कृष्णपक्षे विधोरिव ॥ ”

“ The man who is impoverished by his munificent pursuit of Dharma, shines like the Krishnapaksha Moon who is being swallowed by the angels.”

And finally, Dharma, like the Hindu Code Bill, is compulsory and not optional. We cannot ignore it, because at the end of life the Spirit who meets us is called “ Yama Dharma Raja.” He appraises our Dharma, and metes out our deserts.

Gentlemen, on my own and on your behalf I again thank Mr. Doreswamy Iyengar and Mr. Veeraraghavachariar for their learned, eloquent, interesting, and illuminating addresses. And I wish the Kautilya Mandali, under the able guidance of its promoters, a long and prosperous span of life ! ”

In conclusion Mr. T. S. Rajagopaliengar thanked the two distinguished speakers and the Chairman on behalf of the Kautilya Mandali, and presented them with khaddar garlands, and the meeting terminated.

The Rationalist.

Monday 16-10-1950.

HINDU CONCEPTION OF DHARMA



Under the auspices of the Kautilya Mandali a public meeting was held on the 11th inst., in the Co-operators' Buildings, Mysore, under the Chairmanship of Mr. G. R. Josyer, M.A., F.R.E.S. Mr. T. S. Rajagopaliengar, M.A., LL.B., Honorary Secretary (Jt.) of the Mandali, said that the meeting had been arranged on a suggestion by Mr. M. P. L. Sastry, M.A., F.M.U. Bangalore to hear Sri Doraswamy Sastriar, M.A., of Coimbatore, but that as Mr. Sastriar's visit was unavoidably postponed, he had requested Mr. M. A. Doraswamy Iyengar, M.A., B.L., the learned Advocate of Mysore, and Vidwan Veeraraghavacharyar of the Bangalore Sanskrit College to address on the subject. He requested Mr. G. R. Josyer to preside over the meeting.

Rising amidst cheers the Chairman observed,
"GENTLEMEN,

Though at heart I may not be thankful to Mr. Rajagopaliengar for placing me in this position, it is my duty to thank him for doing me this honour. For, the Kautilya Mandali is the most important learned organization of the city. The gentlemen who are to address us to-day are persons of distinction. And the subject of to-day's lecture is a big one, as big as a mountain. Being asked to preside on such an occasion I certainly feel ill at ease.

Somebody has said, "One way to become a successful speaker is to look down upon your audience, treat the audience with contempt." But I should tell to-day's speakers not to do

so, because the audience present consists of many shining jewels, many good, able, and learned personages, fulfilling their tasks in life worthily. Perhaps one might say that the Kautilya Mandali represents the cream of the educated audience of Mysore.

We hear of two institutions of Bangalore—the Institute of Indian Culture, and the Gokhale Institute frequently. Kautilya Mandali in Mysore is like both those institutions combined. The combination of a learned scholar like Mr. M. V. Krishna Rao, and a scholar-cum-organiser like Mr. T. S. Rajagopaliengar as Secretaries, makes the possibilities of the Kautilya Mandali unlimited. It was started less than a year ago. Already, like a lion's cub or eagle's young one, it has come out to the open. Mr. Rajagopaliengar did not mention its public appearance. Till now it lived within the sacred, cloistral, protected surroundings of the Maharaja's College. To-day it has come out to the High Road.

The subject of to-day, "Dharma in Hindu Culture," I said, was a big subject. Perhaps no other culture, of any other nation, Greek, Roman, Chinese, Egyptian, Chaldean, Aztec has been so vastly chronicled as the Hindu. We do not know how old it is. It may be 10,000 years. It may be 100,000 years. And no culture is so impregnated with Dharma as the Hindu. Unfortunately our ignorance of both Hindu Culture and Hindu Dharma is abysmal. With all our riches we feel bankrupt. We are like a millionaire who applies for insolvency. And before long a subject like to-day's lecture might come under Section 144! Therefore we must hasten to know as much about Hindu Dharma and Culture as we can. And it is good of Mr. Doraswamy Iyengar to have come to enlighten us on the subject. On your behalf I invite him to kindly address us.

Mr. M. A. Doraswamy Iyengar began with the observation that from his student days he was known to be a cynic on these matters, and therefore his being asked to speak on the subject was incongruous, and spoke as follows :

1. SCOPE OF THE SUBJECT.

Every Hindu feels he knows a good deal about Dharma. Everywhere everyone feels competent to talk on religion and politics. This makes a technical study of these subjects difficult and unpopular. The method of emotional rhetoric invariably adopted in dealing with this subject adds to the difficulty of a scientific cold study.

The title of the subject is too vast for a single hour's study. Besides, it is also liable to be interpreted to mean either a comparative study of the Hindu Conception of Dharma as against that of the Buddhists, Jainas and others or a study of the Conception of Hindu Dharma. The real scope of the subject is confined to a study of the Universal Hindu Conception of Dharma. Even this cannot be studied in concrete detail now. We may only try to focus attention on just two problems.

2. TWO PROBLEMS RELATING TO DHARMA.

1. The first is the Problem of Analysis. The Hindu Concept of Dharma is unique for its vastness, antiquity and continuity. It includes an infinity of meanings and concrete data. The ideas included in the concept are mutually conflicting. Texts and precedents can be quoted for any position. The Concept of Dharma as well as its concrete code have never remained static but have ever been growing and changing. There is a competition and conflict of analyses of these as well. The literature dealing with Dharma is abnormally bulky. Dharma Sastra is only one branch of this and even this possesses over 10000 works. Dharma has been conceived and defined and analysed in countless ways. Our problem is to group all these in a scientific form of analysis.

2. Far greater than analysis lies the problem of value. What place or value does Dharma occupy or ought to occupy according to Hindu Conceptions? Dharma is not for the Hindus a mere matter of Sacred Rules for Holy Acts or of the worldly welfare or moral excellence or spiritual sanctity. It is all these and far more. We may note just two aspects of this higher conception. Firstly the Hindus conceive Dharma as a Tatwa and not

merely as a code of laws (whether religious or secular or scientific). Dharma thus becomes elevated from the practical world to the realm of ends and values and of ultimate realities. To the Hindus Dharma has become synonymous with religion and philosophy. We will have to study the scope and implications of this elevated conception. In the second place, the Hindus conceive the entire organisation of life itself as Dharma. Everything that a being does, both voluntary and involuntary, conscious and unconscious, is conceived to be regulated by Dharma. A Hindu breathes, eats, drinks, acts, sleeps, lives and dies dharma. His samskaras range from conception to cremation, in the language of Manu (ವಿಶೇಷಾದಿ ಸ್ತುತಾನ್ವಾಭ್ಯಾಂ). Hindus conceive life as a sacrament, a sacred trust and not a mere biological or psychological or social process. Dharma represents one and the same order in the universe and in life and in thought. While Modern Science conceives this order to be merely a Natural Order the Hindu Concept of Dharma views it to be both the Natural and the Moral Order. Universal identity of the Natural and Moral Order is the essence of Hindu Conception of Dharma. While the first conception of Dharma as Tatwa enables the Hindus to soar in the highest heavens of abstract thought and speculative theory, the second conception as organisation of life makes him the most practical of beings and enables the most comprehensive and concrete application of transcendental theory to every detail of practical life. Dharma as conceived by Hindus thus possesses highest theoretical and practical value. But do Hindus give it the highest place in the scheme of their values?

3. COMPREHENSIVE ANALYSIS OF DHARMA.

(a) Dharma as Law.—This involves a number of aspects which may be set out in abstract form as it is not possible to add any explanations or illustrations.

1. Law as command. The Purva Mimamsa School conceives Dharma as command (ಪ್ರೀತಿಪದ್ಧತಾ ಲಕ್ಷಣೋ ಧರ್ಮಃ). It is a legalistic view. Dharma is whatever is commanded by an Infallible Authority which is of a threefold character viz. Sastra, Achara and Atmatuṣṭi. There is endless controversy as to the meaning and content of sastra and the relative order of authority of the various classes of sastras. The role of God as the maker of Dharma is a matter of controversy in Hindu

thought. The Mimamsakas have developed this legalistic conception of Dharma as command to its extreme logical conclusion culminating in rank Atheism.

2. Law as uniformity. Law is not merely a command but is also a uniformity. The conception of Dharma as a uniformity involves two distinct though inter-related ideas. The first is the conception of Dharma as Rita, Niyati, Visva (cosmos), Order and a Force regulating everything. The second is the conception of Dharma as Nature or Swabhava or inner immanent law. It is the nature (dharma) of fire to burn and of the sun to shine. Dharma either as universal order or as nature is immutable and inviolable. It is obvious that these aspects cannot apply to man-made rules.

3. Law as Karma. The purpose of law or Dharma is the creation of regulated and ordered action. All such organised activity is thus Dharma. Dharma is action par excellence and not thought or emotion or mystic experience. It primarily belongs to the world of action. It thus involves rights and duties—religious, moral, social, legal, political, personal and so on. It also involves rewards and punishments. The punishing authority such as Yama or Danda are called Dharma. Dharma is hailed as a protector and a rewarder.

(b) Dharma as End and Means—as Purushartha and as Sadhana. This conception is fundamentally different from the conception of Dharma as Law. It involves two distinct ideas:

1. Dharma Purushartha implies the conception of Dharma as the ideal, aspiration, goal, end or destiny of life. According to the Mimamsakas it is the only and the ultimate end while according to popular analysis it is parallel to artha, kama, and moksha as an ideal.

2. Dharma Sadhana. Dharma is conceived as a means to achieve another end such as strength, expiation of sin, happiness, soul-satisfaction, world-welfare, paradise or moksha. Countless illustrations and citation of texts can be given under this conception but it is not possible to do so. Conception of Dharma as end or means belongs to Dharma Tatwa and involves the philosophy of Dharma.

From this Analysis it is clear that (1) Dharma in the concrete could only be conceived in limited aspects as law transcendental or immanent, as order, as action, as duty, as nature, as end or

means and so on. (2) So that the countless concrete definitions, explanations and illustrations found in Hindu literature can have validity only as particularistic truths. (3) But nevertheless the Hindus have evolved the largest number of aspects from out of the concept than any other people in the world.

4. DHARMA AS VALUE

From what has been said so far it is easy to feel that Dharma represents the highest value in Hindu thought. Votaries of Ritualistic karma or the religion assiduously preach this view. But unfortunately for them this is not correct.

It is only according to Mimamsakas that Dharma would be the only and the highest value of life. But they are able to achieve this at the cost of theism, morality, psychology, history, science and commonsense. All other schools of thought have devoted considerable labour to demolish their premises and conclusions and have done it successfully.

Dharma is only one among several Purusharthas. Even as a Sadhana it is only one among a host which includes according to Taittiriya Rita, Satya, Tapa, Swadhyaya, Service of gods and ancestral spirits and mankind, sama, dama, dana and so on. If so what is its rank among these?

Judged by the principle of majority the bulk of Hindu thought has assimilated all these other Sadhanas under Dharma and has subordinated artha and kama to it. But Dharma could not subordinate Moksha nor assimilate the sadhanas of Jnana, Yoga and Bhakti.

The result was that Vedantism which is now ruling Hinduism has dragged down the value of Dharma. According to Advaita School Dharma-Karma is not necessary for Moksha, that it could only serve as a preliminary aid to Jnana by purifying the mind, and without completely discarding it moksha cannot be achieved. The Jnana School of both Samkhyas and Advaita Vedantins demand the abandonment of Dharma as a prerequisite for moksha. All the Bhakti Schools of Vedanta hold the same view. Dharma may aid the rise of Bhakti by purifying the mind or by pleasing God but is not an indispensable necessity. The final advice of the Gita is also for abandonment of every form of Dharma. Dharma is necessarily an organised encrustation which is likely to impede progress secular and spiritual. The Gita

wanted to invest the individual emancipated by enlightenment with creative freedom to replace all organised existing dharmas by his own new creation."

Vidwan Veeraraghavachariar then gave a succinct description of Hindu Dharma according to Shastras.

Summing up Mr. G. R. Josyer, the Chairman, observed, "Gentlemen, Mr. Doraswamy Iyengar claimed to be a cynic from his student days. He did not claim to be a born cynic! It only shows that the influence of modern education on some minds is not very happy. If Mr. Doraswamy Iyengar's speaking on Hindu Dharma is incongruous, a lecture on the subject under the auspices of the Kautilya Mandal, named after one who is generally considered as the propounder of dubious political morality, should be all the more incongruous. But Kautilya, according to Mr. Guru Dutt's beautiful exposition the other day, was an extremely wise thinker. Like Mr. Bernard Shaw Mr. Doraswamy Iyengar has a way of putting things which is rather provocative. But looking deeper, one would find some reasonable explanation for what he says. He is like a scientist who looks into things with a microscope. If you look at things with a microscope you find only flaws. If you look into a tumbler of crystal clear Ganges water—which is reputed as a germ killer, you may find carcasses of germs in it. If you look through a microscope at a tumbler of curds, you might find living germs in it, because curd is said to be the result of soured germination of milk. It would only make you throw them away and go fasting. Mr. Doraswamy Iyengar is like a surgeon who probes your body with the lancet. Unfortunately, while the surgeon does so after putting you under chloroform, Mr. Doraswamy Iyengar does so without it! And that pains you and makes you writhe! However Mr. Doraswamy Iyengar has given us a discourse covering a

wide field of scholarship which has been deeply interesting. On behalf of myself and all of you I offer him our grateful thanks. I thank also Vidwan Veeraraghavachariar for his very pleasant exposition of Dharma as understandable by the layman.

It is not necessary for me to dot the I's and dash the T's in the discourse of the learned lecturers: nor to edit them with the red pencil. I will only place before you a few pebbles from Sanskrit which you might easily keep in memory.

“ಧರ್ಮೋ ವಿಶ್ವಸ್ಯ ಜಗತಃ ಪ್ರತಿಷ್ಠಾ.”

“धर्मो विश्वस्य जगतः प्रतिष्ठा.”

“Dharma is the foundation of the whole universe.” How does it arise?

“ವೇದೋಽಖಿಲೋ ಧರ್ಮಮೂಲಂ.”

“वेदोऽखिलो धर्ममूलम्.”

“The Vedas form the basic authority for Dharma.” What does it do?

“ಧರ್ಮೋ ರಕ್ಷತರಕ್ಷಿತಃ.”

“धर्मो रक्षति रक्षितः.”

“If you protect, i.e., maintain Dharma, Dharma will protect you.”

Otherwise you will have Assam earth-quakes, Delhi hosiery fires, and West-Punjab floods.

How is Dharma to be known?

ಧರ್ಮೋ ನಿವರ್ಧತ ಯುಧಿಷ್ಠಿರ ಕೀರ್ತನೇನ

ನಾಹಂ ಪ್ರಣಶ್ಯತಿ ವೃಕೋದರ ಕೀರ್ತನೇನ ।

ಶತ್ರುರ್ವಿನಶ್ಯತಿ ಧನಂಜಯ ಕೀರ್ತನೇನ

ಮಾದ್ರೀಸುತೌ ಕಥಯತಾಂ ನಭನಂತಿರೋಗಾಃ ॥

“धर्मो विवर्धति युधिष्ठिर कीर्तनेन

पापं प्रणश्यति वृकोदर कीर्तनेन ।

शत्रुर्विनश्यति धनञ्जय कीर्तनेन

माद्रीसुतौ कथयतां नभन्तिरोगाः ॥ ”

“By reading the Mahabharata, we shall know something of Dharma, we shall wipe out some of our sins, we shall be inspired to valour, and we shall maintain good health.”

(Continued on page 3).

INVESTMENT

Insurance is an investment ever-increasing in value.

"Life Insurance is the world's grandest and soundest investment, where the Capital is ever intact in times of War or Peace."

Assured of a well-protected return, it will save you worry and sleepless nights, and add years to your life.

It will enable you to give away all you wish in your lifetime and still make such an estate as you care to leave.

Insure to-day!
To-morrow is for ever!!

Enquiries Solicited

THE SECRETARY.
MYSORE GOVT. INSURANCE DEPARTMENT.,
BANGALORE.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, OT. BRN., HON. MEMBER AND MEDALIST
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1928-29
EDITOR: YAJUEVRA II VOL. 6 SIVVERA PADA; EDITOR "RATIONALIST"

"Looking at one page I thought it must be a man of 70 to possess all that wisdom, looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net.

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5-0-0.

For Copies Apply to:

106

THE CORONATION PRESS,
Chamaraja Road, Mysore.

Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer

Registered No. M, 4359



THE
RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

Vol. XI No. 6] Monday 23—10—1950 [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

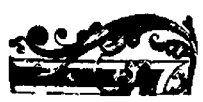
In Devanagari & Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12—0—0



BENGAL
LAMPS



THEY STAY BRIGHTER LONGER

TANDONISM

Coming from the Congress President the following precepts should rank with Gandhism, Nehruism, and Patelism.

Reminiscing his nature cure experiments when in jail and out of it since 1920, Mr. Tandon suggested that people take more and more to raw food.

"Nature has provided certain food for man. With the exception of man, no other animal takes cooked food. Therefore, I ask, why should cooked food be necessary for man? I appeal to you to discourage taking cooked food as far as possible, if you want to live the God-ordained period of your existence."

Other "don't's" suggested by Mr. Tandon for keeping good health were:

"Do not take salt. I have found it to be injurious to health. Persons suffering from blood pressure have got immediate relief after they stopped taking salt. In fact, give me any patient suffering from blood pressure and I shall bring down his blood pressure in a matter of days. It is no magic but only nature's way to save the human system from being addicted to salt."

"Do not take sugar! It is harmful to health. White sugar, Gandhiji said, is white poison. In its manufacture, all the natural salts are thrown away. Jaggery or brown sugar contain all the natural salts, necessary and useful for the human body."

Mr. Tandon also advised people to do without milk, butter, ghee and honey, which were concentrated food and not "meant for man."

Referring to milk, he said: "Nature has provided the natural mother's milk for a young baby. He takes that milk till the age of three or four years. For an adult milk is not meant at all. Vaid, allopaths, homoeopaths and even some nature cure specialists recommend milk as the best food. I have always fought shy of

accepting this view. It is a very superficial thing to say milk is necessary for the human system. I do not go in for it. It is not my food. God did not ordain it for me.

"The same applies to the use of honey. In the Ayurvedic system honey occupies a high place. Vaid, recommend it invariably to their patients. But it is not a human food and is only meant for the bees that produce it."

Mr. Tandon said that the question of vaccination and inoculations was one which impartial scientists should clearly go into. His personal view was that they were harmful to the human system and were "born either out of ignorance or of cupidity." Scientists must inquire into their effects thoroughly and should not let any consideration of vested interests hamper them in their analysis.

Mr. Tandon advised people not to depend on cures which were more in the nature of superstitious beliefs than anything else. "Disease cannot be cured by superstition." He recommended "sun-bathing" early morning every day to keep the body fit.

THE MANDAYAM BANKING COMPANY, LTD.

LOANS GRANTED ON GOOD SECURITIES

CURRENT ACCOUNT opened and interest allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest allowed @ 3½% up to Rs. 5000. Rules on application.

FIXED DEPOSITS received at favourable rates which may be had on application.

Dividends declared:

1938 '39	'40	1941 '42	1943 '44	'45	'46	'47	'48
5%	7½%	10%	15%		15%		

Apply to:—

THE MANAGING DIRECTOR,

The Mandayam Banking Co., Limited,

Chamaraja Road, MYSORE.

ABOUT GROG

Have you ever heard of an Admiral Vernon? He was one of Britain's Naval Heroes who, because he was always dressed in a claw-hammer coat made of "grogam" (a kind of material made of silk and worsted), was called "Old Grog" by his crew.

As was customary in those days, "Old Grog" always carried several casks of rum in the hold of his ship, so that on special occasions the crew could be issued with a ration of rum.

On a certain day, however, during a fierce Javal engagement, the barrels received a direct hit and the precious rum flowed into the sea. Only one cask was spared but this was not sufficient to splice the main-brace.

"Old Grog" however had a brain-wave and ordered the Store keeper to dilute the rest of the rum with hot water and to serve it out with a substantial helping of sugar. This drink became deservedly popular and after that, at least on his ship, only "Old Grog" as it became known, was served.

It was soon found out that this concoction was extraordinarily refreshing and this is the reason, that today many people take a groggy way of medicine. Now this grog makes of course a very tasty medicine also in the case of colds, but still it is much better to take nature's own medicine, quinine combined with Vitamin C. The combination of these two remedies has namely a stimulating effect, whilst the resistance of the body is enhanced, so that there is less chance to become the victim of the dangerous complications which are all too often the result of a common cold.

By courtesy of

Vaz Dias Agency-International,
Amsterdam, Holland.

150, AND DON'T RETIRE

Doctors are foretelling that in 50 or 60 years, people may be living to be 150. How this will be brought about is not yet clearly stated. But in view of the general trend towards longer life in some countries, this does not seem impossible.

Ideas on how to prolong life have changed from time to time. Perhaps the method, which most caught the popular imagination, was Voronov's transplantation of glands from monkeys. This method undoubtedly produced results, but they were short-lived. The modern method, as favoured by a group of investigators at Oxford, is to use periodical injections of glandular extracts. The effects of cortisone as a life-lengthener are also being studied.

A recipe put forward at the British Association for the Advancement of Science is to live on garlic, lentils, barley, fresh meat and fruit.

One thing, which appears to have been fairly well established, is that to retire from active life and then sit and "vegetate" is a sure way to an early death. The people who live longest, are those who maintain an active interest in their affairs.

REPRINTS AND BOOKLETS.

- | | |
|---|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. மாயத்ரே சாமுயல் | 0-2-6 |
| 7. Small-pox and its treatment
in VedicTimes | 0-2-0 |

TANDONISM

Coming from the Congress President the following precepts should rank with Gandhism, Nehruism, and Patelism.

Reminiscencing his nature cure experiments when in jail and out of it since 1920, Mr. Tandon suggested that people take more and more to raw food.

"Nature has provided certain food for man. With the exception of man, no other animal takes cooked food. Therefore, I ask, why should cooked food be necessary for man? I appeal to you to discourage taking cooked food as far as possible, if you want to live the God-ordained period of your existence."

Other "don't's" suggested by Mr. Tandon for keeping good health were:

"Do not take salt. I have found it to be injurious to health. Persons suffering from blood pressure have got immediate relief after they stopped taking salt. In fact, give me any patient suffering from blood pressure and I shall bring down his blood pressure in a matter of days. It is no magic but only nature's way to save the human system from being addicted to salt."

"Do not take sugar! It is harmful to health. White sugar, Gandhiji said, is white poison. In its manufacture, all the natural salts are thrown away. Jaggery or brown sugar contain all the natural salts, necessary and useful for the human body."

Mr. Tandon also advised people to do without milk, butter, ghee and honey, which were concentrated food and not "meant for man."

Referring to milk, he said: "Nature has provided the natural mother's milk for a young baby. He takes that milk till the age of three or four years. For an adult milk is not meant at all. Vaid, allopaths, homoeopaths and even some nature cure specialists recommend milk as the best food. I have always fought shy of

accepting this view. It is a very superficial thing to say milk is necessary for the human system. I do not go in for it. It is not my food. God did not ordain it for me.

"The same applies to the use of honey. In the Ayurvedic system honey occupies a high place. Vaid's recommend it invariably to their patients. But it is not a human food and is only meant for the bees that produce it."

Mr. Tandon said that the question of vaccination and inoculations was one which impartial scientists should clearly go into. His personal view was that they were harmful to the human system and were "born either out of ignorance or of cupidity." Scientists must inquire into their effects thoroughly and should not let any consideration of vested interests hamper them in their analysis.

Mr. Tandon advised people not to depend on cures which were more in the nature of superstitious beliefs than anything else. "Diseases cannot be cured by superstition." He recommended "sun-bathing" early morning every day to keep the body fit.

THE MANDAYAM BANKING COMPANY, LTD.

LOANS GRANTED ON GOOD SECURITIES

CURRENT ACCOUNT opened and interest allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest allowed @ 3½% up to Rs. 5000. Rules on application

FIXED DEPOSITS received at favourable rates when may be had on application. Dividends declared.

1938 '39'40	1941 '42	1943 '44 '45 '46 '47 '48
5%	7½%	10% 15% 15%

Apply to:—

THE MANAGING DIRECTOR

The Mandayam Banking Co., Limited,

Chamaraja Road, MYSORE.

ABOUT GROG

Have you ever heard of an Admiral Vernon? He was one of Britain's Naval Heroes who, because he was always dressed in a claw-hammer coat made of "grogam" (a kind of material made of silk and worsted), was called "Old Grog" by his crew.

As was customary in those days, "Old Grog" always carried several casks of rum in the hold of his ship, so that on special occasions the crew could be issued with a ration of rum.

On a certain day, however, during a fierce Naval engagement, the barrels received a direct hit and the precious rum flowed into the sea. Only one cask was spared but this was not sufficient to splice the main-brace. "Old Grog" however had a brain-wave and ordered the Store keeper to dilute the rest of the rum with hot water and to serve it out with a substantial helping of sugar. This drink became deservedly popular and after that, at least on his ship, only "Old Grog rum" as it became known, was served.

It was soon found out that this concoction was extraordinarily refreshing and this is the reason, that today many people take a grog by way of medicine. Now this grog makes of course a very tasty medicine also in the case of colds, but still it is much better to take nature's own medicine, quinine combined with Vitamin C. The combination of these two remedies has namely a stimulating effect, whilst the resistance of the body is enhanced, so that there is less chance to become the victim of the dangerous complications which are all too often the result of a common cold.

By courtesy of

Vaz Dias Agency-International,
Amsterdam, Holland.

150, AND DON'T RETIRE

Doctors are foretelling that in 50 or 60 years, people may be living to be 150. How this will be brought about is not yet clearly stated. But in view of the general trend towards longer life in some countries, this does not seem impossible.

Ideas on how to prolong life have changed from time to time. Perhaps the method, which most caught the popular imagination, was Voronov's transplantation of glands from monkeys. This method undoubtedly produced results, but they were short-lived. The modern method, as favoured by a group of investigators at Oxford, is to use periodical injections of glandular extracts. The effects of cortisone as a life-lengthener are also being studied.

A recipe put forward at the British Association for the Advancement of Science is to live on garlic, lentils, barley, fresh meat and fruit.

One thing, which appears to have been fairly well established, is that to retire from active life and then sit and "vegetate" is a sure way to an early death. The people who live longest, are those who maintain an active interest in their affairs.

REPRINTS AND BOOKLETS.

- | | |
|---|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. గాయత్రీ రామాయణ | 0-2-6 |
| 7. Small-pox and its treatment
in VedicTimes | 0-2-0 |

The Rationalist.

Monday 23-10-1950.

HOME INDUSTRIES

When we have reached the age of "pre-fabricated houses," with all their notoriety, to refer to one of the most important branches of National Planning as "Cottage Industries" seems rather crude.

The Sovereign Democracy of an independent nation does not think in terms of cottages nor of industry. It thinks in terms of bungalows and of luxuries, in terms of six months' strikes, full year's wages, and 6 months' bonuses. And demagogue Ministers of labour, instead of putting labour in its place, foolishly and short-sightedly pander to its excesses and encourage its orgies.

The term "Cottage Industries," might have been good in Sir Visweswaraya's hey-day,—or is he still in his hey-day? No, he is disillusioned with nationalism now, as Gandhi was disillusioned with his followers in his last days.—Cottage Industries today are only an administrative term, and not a popular national enterprise. After 30 years, Cottage Industries are still in the stage of costly samples suitable only for exhibitions, and not largely saleable commercial products.

The object is to encourage profitable occupation at home, so that men and women may spend their spare time, or full time, usefully and increase their income, in their own homes.

As it is gold-smithy is a home-industry; also mat-weaving, basket-making, rope-spinning, making soap-stone vessels, wooden and bamboo utensils, and hand-stitching. The normal man with all his senses alive, and unsophisticated

by cinemas, hotels, and political agitators, does not idle away his time. If he or she has not got a secure employment, he tries to collect anything useful in his neighbourhood and sells it to the public. It may be raw grass, it may be muttuga leaves, it may be broom heads, fuel or minor forest products. If he is clever with hands he does mat-weaving, rope-making, black pottery, country-tile making, basket weaving, ಉಬ್ಬಿವೆಲೆ or ದೊನ್ನೆ ಕಟ್ಟು, making, or such other things.

- This is possible when the raw material is easy to get, and the product is quickly sold. If not he leaves it and migrates to the plantation or the factory. Furniture making, sandal wood and ivory-carving, and metal-work require capital, training, and sale facilities, and are therefore limited in scope. Making of button and paper, glass-blowing, are no good on a cottage industry scale. The test of an industry is whether it is of good quality and within the buyers' means. If it is not, then it is no good.

The writer in the Exhibition Handbook on Cottage Industries remarks that as an encouragement to hand-weaving, factory products should be forbidden for local sales, and only hand-made things be forced on the public. The idea is preposterous.

Handwoven cotton goods, which were at one time delightfully good, are now-a-days execrable. The rule in khaddar shops is low quality and high price. They seek to thrive not by commercial ability but by political imposition. It is a shame to the nation.

Home-industries can only supplement the income of poor families to a limited extent. They cannot be even a minor source of national wealth.

The case of Japan is rather different, because Japan has been a sovereign nation from time immemorial, and has had no destructive foreign

dominance till lately. Its handicrafts are at the stage in which Indian handicrafts were before the Europeans came in.

The point we wish to stress is that Government should not exaggerate the importance of Home-Industries, but just encourage the public to use their hands and not be idle. A large fraction of urban population, many members in each family, have time on their hands, and could fill it up usefully if only they knew how. To them a good Museum—attractively presenting all possible handicrafts in their various stages of operation, with information as to the availability of the raw products concerned, would prove stimulating.

The Government of Mysore have already started one such, housed in one wing of the Exhibition Buildings. It already contains exquisite homecraft products from many Asiatic countries like Japan and China, and many Provinces all over India, side by side with local products. It should be possible to obtain the handicrafts of other countries of the world through the Indian Consuls. Such a collection would add to the distinction of the museum. And, besides showing the completed products, if the processes of making them are also shown alongside, it would prove both educative and inspiring.

Part of the displays is now on benches covered with cloth. It would be an improvement if they are displayed in lighted glass cases. And the outlay on the Museum will no doubt pay itself if a small trade section is opened alongside, where articles one fancies could be bought immediately, larger purchasers being directed to the Technical Institute.

Editor.

THE DASARA EXHIBITION

The following Music Competition results are announced:

Senior :	Women's
First Prize :	Shri G. Rajalakshmi.
Second „	„ Indira.
	Men's
First Prize :	Sri. N. Prasannakumar.
Second „	„ Shiviya.
Junior :	Women's
First Prize :	Shri. G. Pushpavalli.
Second „	„ H. R. Lakshmi-narasu.
	Men's
First Prize :	Sri. Muraleedhara.
Second „	„ Giridhara.
Instrumental :	
First Prize	G. Rajalakshmi.
Second „	D. Ananthammanni.

A GIANT'S TROUBLES

The claim that he is the tallest man in the world is made for 9 feet 3½ inches Ted Evans, of Englefield Green, Britain.

The remarkable thing about Ted is that although he is 26, he is still growing. He has grown six inches since !

Ted finds that the life of a giant is hard. One problem is clothes. He has to have all clothes specially made, and in addition, his suits are too small a few months after he has bought them. His boots have to be specially made at a cost of Rs 260 a pair, and cost Rs. 20 every time he has them resoled !

Travelling is difficult, for he is cramped in a bus and in a train, his head hits the luggage rack. Hotels have no beds long enough for him, and he has to sleep on the floor !

PRENATAL CAUSES

A strange new cult, based on the belief that people register and can, when they know how, actually recall things that happened months before they were born, is sweeping America.

Thousands are taking up the cult, known as Dianetics, and are psycho-analysing themselves to an extent that threatens to put professional psychiatrists out of business even in that nerve-conscious country.

The arch-priest of Dianetics is 39-year-old former Navy officer and psychology student Lafayette Hubbard, whose book on the *Modern Science of Mental Health* has sold 1,000,000 copies and is the Bible of the cult. It is soon to be published in England and is being translated into Russian.

All over America, in couples and groups, disciples are probing the recesses of their past, beyond normal memory, seeking pre-natal causes of psychological and physical ailments they suffer today. Dianetics has already outdated the belief that childhood repressions cause adult abnormality. The Hubbard cult takes influences back as far as the moment of conception itself.

These influences or psychoses Hubbard calls "engrams" (the demons of the subconscious) which prey on the mind in later life and produce complexes. Once defined they can be exorcised by constant repetition.

"Man can be a perfect machine if he is rid of engrams," the Dianetics doctrine proclaims.

Engrams are isolated for attack by the subject's being "returned through reverie to the pre-natal state." A characteristic position during this light "trance" is a curled-up attitude similar to that taken up by the embryo in the womb.

Hubbard maintains that any shock, however slight, suffered by expectant mother is recorded

upon the mind mechanism of her child-to-b. Dianetic experimenters even claim to have recalled conversations between their parents which they "heard" before they were born. One girl subject cured of violent headache told how, seeking the pre-natal cause in reverie, she had felt the pull of forceps on her temples as she was being born. The headache immediately ceased!

BLIND, DEAF, SUICIDAL

Oxford Undergraduates find life is not worth living. They are more likely to commit suicide than other young men. This is the opinion of Dr. F. W. Parnell, of the Oxford Institute of Medicine. Between 1947 to 1949, 27 per cent of the deaths of Oxford Undergraduates were due to suicide, he declared. The rate of the rest of the country's young men was three per cent of the deaths. He also said that accident rate for Oxford was nearly double that of the country. Nearly one in five of the students had poor eye-sight. This was four times as many as the country as a whole. An easily detectable degree of deafness was found in 1 per cent of undergraduates in Oxford, said Dr. Parnell.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	" 25 "
Quarter Page	...	" 15 "

Contract Rates on application.

The Manager,

"RATIONALIST"

Chamaraja Road, Mysore.

MYSORE ASSOCIATION FOR THE UNITED NATIONS

JUDO

The following are prize-winners in the Essay contest held by the Mysore Association for the United Nations in connection with the observance of United Nations Week,

First Prize: Mr. Kalidas Mookerjee, Ministry of External Affairs, New Delhi.

Second Prize: Mr. D. Varadachar, student, Maharaja's College, Mysore.

Third Prize: Miss M. D. Parvathammani, student, Maharaja's College, Mysore.

The prizes will be distributed at the public meeting to be held at the Town Hall, Mysore on the United Nations Day 24 October 1950 at 5 P.M.

First judo classes for women are opening at two London evening education institutes.

Demand for judo knowledge as a means of physical training and self-defence is so considerable among London's girls that other spare-time classes may follow.

London already has a flourishing Judo Club, whose founder, Professor Gungi Koisumi, says it is easier to teach judo to women than to men. "Men rely on brute force as a rule, but women adapt themselves readily to the technique which is more important," he says.

SELECTIONS FROM THE SPEECHES AND WRITINGS OF

INGERSOLL

EDITED BY RAM GOPAL, B.A., AT. LAW

Ingersoll was the Great American Champion of Liberty and Rationalism, and the most eloquent, entrancing, and lovable of speakers.

Henry Ward Beecher pronounced him, 'The finest orator of the English tongue on this globe of ours.'

This is one of the greatest books published in India recently. Into its compass of 982 well printed pages have been garnered the greatest and most famous of Ingersoll's Speeches, orations and writings.

The book will be an acquisition to every library, and it will be found a treasure by every English-knowing gentleman and lady in India, student or adult.

Popular Edition:—Attractive get up, bound in one volume Rs. 6—0—0 net. 2 volumes 10—0—0 net.

CORONATION PRESS, MYSORE.

ఆశ్వలాయనపూర్వప్రయోగః

వృసింహ ప్రయోగపరిజాతానుసారీ సప్తరమస్త్రసహితః శుద్ధప్రతిః, రూ. 3-0-0

CORONATION PRESS, MYSORE.

PRENATAL CAUSES

A strange new cult, based on the belief that people register and can, when they know how, actually recall things that happened months before they were born, is sweeping America.

Thousands are taking up the cult, known as Dianetics, and are psycho-analysing themselves to an extent that threatens to put professional psychiatrists out of business even in that nerve-conscious country.

The arch-priest of Dianetics is 39-year-old former Navy officer and psychology student Lafayette Hubbard, whose book on the *Modern Science of Mental Health* has sold 1,000,000 copies and is the Bible of the cult. It is soon to be published in England and is being translated into Russian.

All over America, in couples and groups, disciples are probing the recesses of their past, beyond normal memory, seeking pre-natal causes of psychological and physical ailments they suffer today. Dianetics has already outlaid the belief that childhood repressions cause adult abnormality. The Hubbard cult takes influences back as far as the moment of conception itself.

These influences or psychoses Hubbard calls 'engrams' (the demons of the subconscious) which prey on the mind in later life and produce complexes. Once defined they can be exorcised by constant repetition.

"Man can be a perfect machine if he is rid of engrams," the Dianetics doctrine proclaims.

Engrams are isolated for attack by the subject's being "returned through reverie to the pre-natal state." A characteristic position during this light "trance" is a curled-up attitude similar to that taken up by the embryo in the womb.

Hubbard maintains that any shock, however slight, suffered by expectant mother is recorded

upon the mind mechanism of her child-to-be. Dianetic experimenters even claim to have recalled conversations between their parent which they "heard" before they were born. One girl subject cured of violent headaches told how, seeking the pre-natal cause in reverie, she had felt the pull of forceps on her temples as she was being born. The headache immediately ceased!

BLIND, DEAF, SUICIDAL

Oxford Undergraduates find life is not worth living. They are more likely to commit suicide than other young men. This is the opinion of Dr. F. W. Parnell, of the Oxford Institute of Medicine. Between 1947 to 1949, 27 per cent of the deaths of Oxford Undergraduates were due to suicide, he declared. The rate of the rest of the country's young men was three per cent of the deaths. He also said that accident rate for Oxford was nearly double that of the country. Nearly one in five of the students had poor eye-sight. This was four times as many as the country as a whole. An easily detectable degree of deafness was found in 14 per cent of undergraduates in Oxford, said Dr. Parnell.

" THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	" 25 "
Quarter Page ...	" 15 "

Contract Rates on application.

The Manager,

" RATIONALIST "

Chamaraja Road, Mysore.

MYSORE ASSOCIATION FOR THE UNITED NATIONS

The following are prize-winners in the Essay Contest held by the Mysore Association for the United Nations in connection with the observance of United Nations Week,

First Prize: Mr. Kalidas Mookerjee, Ministry of External Affairs, New Delhi.

Second Prize: Mr D. Varadachar, student, Maharaja's College, Mysore.

Third Prize: Miss M. D. Parvathamanni, Student, Maharaja's College, Mysore.

The prizes will be distributed at the public meeting to be held at the Town Hall, Mysore on the United Nations Day 24 October 1950 at 5 P.M.

JUDO

First judo classes for women are opening at two London evening education institutes.

Demand for judo knowledge as a means of physical training and self-defence is so considerable among London's girls that other spare-time classes may follow.

London already has a flourishing Judo Club, whose founder, Professor Gungi Koisumi, says it is easier to teach judo to women than to men. "Men rely on brute force as a rule, but women adapt themselves readily to the technique which is more important," he says.

SELECTIONS FROM THE SPEECHES AND WRITINGS OF

INGERSOLL

EDITED BY RAM GOPAL, BAR AT LAW

Ingersoll was the Great American Champion of Liberty and Rationalism, and the most eloquent, entrancing, and lovable of speakers.

Henry Ward Beecher pronounced him, 'The finest orator of the English tongue on this globe of ours.'

This is one of the greatest books published in India recently. Into its compass of 982 well printed pages have been garnered the greatest and most famous of Ingersoll's Speeches, Orations and writings

The book will be an acquisition to every library, and it will be found a treasure by every English-knowing gentleman and lady in India, student or adult.

Popular Edition:—Attractive got up, bound in one volume Rs. 6—0—0 net. 2 volumes 7—0—0 net.

CORONATION PRESS, MYSORE.

ఆశ్వలాయనపూర్వప్రయోగః

స్వసింహ ప్రయోగపరిజాతానుసారీ పద్మరమన్త సహితః శుద్ధప్రతి, రూ. 3—0—0

CORONATION PRESS. MYSORE.

INVESTMENT

Insurance is an investment ever-increasing in value.

"Life Insurance is the world's grandest and soundest investment, where the Capital is ever intact in times of War or Peace."

Assured of a well-protected return, it will save you worry and sleepless nights, and add years to your life.

It will enable you to give away all you wish in your lifetime and still make such an estate as you care to leave.

Insure to-day!
To-morrow is for ever!!

Enquiries Solicited:

THE SECRETARY,
MYSORE GOVT. INSURANCE DEPARTMENT.,
BANGALORE.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. DEN., NOR., MEMBER AND MEDALIST.
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE: FELLOW, MYSORE UNIVERSITY 1929-32.
EDITOR: TAJURVEDA II VOLS. & MEVEDA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5-0-0.

For Copies Apply to:

THE CORONATION PRESS,

Chamaraja Road, Mysore.

Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4358



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic
survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

[Vol. XI No. 7]

Monday 30-10-1950

[PRICE 0-1-6.]

RIGVEDA-SAMHITA PADA TEXT

In Devanagari & Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12-0-0

BENGAL
LAMPS
THEY STAY BRIGHTER LONGER

LEADERS BUNGLED

The Congress President, Mr. Purushottam Das Tandon, told the people recently that it appeared to him that the Indian leadership had got entangled into the trap laid by Lord Mountbatten, and agreed to the partition of the country.

The Congress President was tracing India's political history at a meeting at the Calcutta Maidan organised by the Provincial Congress to celebrate Mahatma Gandhi's birthday.

Addressing a gathering of about two lakhs of people, Mr. Tandon said that the Lucknow Pact of 1916 providing separate electorates for Muslims was a blunder of the highest magnitude, and since then Hindu-Muslim relations changed their complexion step by step, leading to the partition of the country. This mistake, he said, gave a convenient handle to the Muslim League to preach a hymn of hate against Hindus, Hindu leadership and Hindu culture.

The Congress President said Indian leadership had often been accused of accepting partition. He wished to tell the critics that it was the Muslim League which had been keen on dividing the country.

The leaders of the country made yet another mistake by asking the Muslim League in 1947 to join the Government at the Centre. The League members entered with a vengeance to wreck the arrangements.

Ultimately the British efforts succeeded and the leadership was saved and still hoped that by partitioning the country they could live at peace.

To me it appears the Indian leadership got entangled into the trap laid by Lord Mountbatten. Mahatma Gandhi was against this arrangement. I also raised my dissentient voice but with no result" Mr. Tandon said.

It was, however, too late to change the history of the country. But, he said, it was politically possible for both India and Pakistan to exist as friendly neighbours.

SELECTIONS FROM THE SPEECHES AND WRITINGS OF

INGERSOLL

EDITED BY RAM GOPAL, B.A., AT LAW

Ingersoll was the Great American Champion of Liberty and Rationalism, and the most eloquent, entrancing, and lovable of speakers.

Henry Ward Beecher pronounced him, 'The finest orator of the English tongue on this side of ours.'

This is one of the greatest books published in India recently. Into its compass of 982 printed pages have been garnered the greatest and most famous of Ingersoll's Speeches, lectures and writings.

The book will be an acquisition to every library, and it will be found a treasure by every English-knowing gentleman and lady in India, student or adult.

Popular Edition:—Attractive get up, bound in one volume Rs. 6—0—0 net. 2 volumes 10—0—0 net.

ఆశ్వలాయన పూర్వప్రయోగః

స్వసింహ ప్రయోగసారిజాతానుసారి పబ్లికేషన్స్ ప్రైవేట్, శుద్ధప్రతి, ధా. 3-0-0

CORONATION PRESS, MYSORE.

MYSORE ASSOCIATION FOR THE UNITED NATIONS



REPORT ON THE OBSERVANCE OF UNITED NATIONS WEEK

The following programme was drawn up and carried through successfully :—

Essay Contest:—A first prize of Rs. 100/- and two other prizes were offered for the best essays on one of the two following subjects :

1. Technical Assistance best suited to India.
2. How can the NCAFE help India more effectively?

The contest aroused keen interest and essays were received not only from all over India but from Ceylon as well.

Exhibition:—The Association took up a stall in the Mysore Dasara Exhibition (October 12-27) for the display of U.N. literature, charts and posters. These attracted considerable attention. There were also film shows of U.N. films.

U.N. Week: Mr. K. C. Reddy, the Chief Minister, inaugurated the U.N. Week with the distribution of milk supplied free by the United Nations International Children's Emergency Fund. The following lectures were delivered :

16-10-50. 'Struggle for Lasting Peace' by Principal C. J. Varkey.

18-10-50. 'Technical Assistance to Under-developed Countries'. Lecturer Mr. G. Ramakrishna Reddy, President Prof. V. L. D'Souza.

19-10-50. 'Atomic Energy for peaceful purposes'. Lecturer Prof. C. K. Sundarachar, President Sir S. S. Bhatnagar, Director Council of Scientific and Industrial Research and Secretary, Atomic Energy Commission.

25-10-50. 'Work of WHO in India' by Mr. Paul Bierstein, Leader of WHO Team at Sagar, Mysore State.

On United Nations Day, a public meeting was held at the Town Hall, presided over by Dr. V. Subrahmanyam, Director of the Central Food Technological Research Institute. The Secretary described the various activities of the Association. Special messages received for the occasion were read. Speeches were then delivered by Mr. Paul Bierstein on the World Health Organisation and by Mr. Sesha Iyengar on UNESCO. The President then delivered a very instructive address.

Mr. T. L. Kantam, the Secretary, gave a broadcast talk from the All-India Radio, Mysore on the "Aims and Achievements of United Nations."

THE DASARA PROCESSION



Mr. C. Rajagopalachari, who was here for two days, while appreciating Mysore's Dasara celebrations as a national festival, regretted that the procession which was the outstanding event of the season, was not observed this year. "Mysore is retaining ancient culture intact, and it is because of this that All-India institutions and World organisations have been established in Mysore. I suppose that the Food Minister of the Central Government will not come in the way of the Dasara procession being held next year in Mysore. I hope the Food Research Institute that has just been opened here, will come to the aid of it," he said.

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6-0-0 each.

The Manager,

"Rationalist", Mysore.

The Rationalist.

Monday 30-10-1950.

C. F. T. R. I.

The opening ceremony of the Central Food Technological Research Institute,—how many unnecessary words are in that name, can our readers say? A name has to be like a sutra; a sutra our great ancestors have defined as,

ಅಲ್ಪಪ್ರಕರನಃ ಸಂಕ್ಷಿಪ್ತಃ ಸಾರವದ್ವಿಶೇಷಃ ಸೂತ್ರಮ್ |

ಅಕ್ಷೋಭ್ಯ ಭವನವದ್ಯಂ ಚ ಸೂತ್ರಂ ಸೂತ್ರವಿದೋ ವಿदುಃ ||

भलपाक्षर मसम्दिग्धं सारव द्विभसोमुखं ।

अक्षोभ्य मनवद्यञ्च सूत्रं सूत्रविदो विदुः ॥

“A sutra should be short, of few letters, in-lubitable, full of meaning, comprehensive, impregnable, and flawless.”

So thought our elders. But degenerate we think that long names mean great institutions!—

The opening ceremony of the C. F. T. R. I. was performed on the 21st last at Mysore by Dr. C. Rajagopalachari, Minister without portfolio,—“Minister without portfolio” means “Minister for no specific purpose,”—H. H. The Rajapramukh presiding over the function.

It was a motley and striking gathering and as the big-guns rolled in, or strolled in, we heard the names of the local Ministers, men who but yesterday were rubbing shoulders with all, but today aloof, distant, un-touchable: Ministers Gopala Reddy, Seetarama Reddy, Roche Victoria of Madras, looking very human, and small, Dr. B. C. Roy, the modern Dhanvantari and Chief Minister of Bengal,—who was wandering in America and Europe when Calcutta was burning, and now is going about asking other Provinces to hold his

refugee babies; brown bureaucrat Sir S. V. Ramamurthy; shining lights of science in the persons of Sir C. V. Raman and Sir S. S. Bhatnagar, Thirumal Rao, Minister of State, Mr. K. Hanumanthiah in inconspicuous turban instead of gleaming cap, Mr. Hardikar who like Himmler, seems to be organising an S. S. youth band to defend the Congress, meagrely dressed in khaki shorts and bunyan, possibly from cloth shortage or to show by his limbs that he was living within his rations, Lt. General Rajendrasinhji of the Southern Command, and God knows who else.

The function began without prayer, but it was made up for by the volumes of praise which each one of the several distinguished participants bestowed upon each other, a good slice of it coming to the share of our own Chief Minister. The Purohits and Rytwics in the secular ceremony were H. H. The Rajapramukh,—the word, whoever coined it, sounds like the snort of a bull,—“beloved Rajaji”, Dr. Sir S. S. Bhatnagar,—for a man who is named “Shanti-Swaroop”, or “embodiment of peace”, he was strangely fluttered as the function approached, and took vitamin pills, or pepper-mints, or American Gum, or whatever it was, to collect his nerves.

There was first a message from the Prime Minister, Pandit Nehru, read by our Chief Minister, Mr. K. C. Reddy, wishing success to the Institute. Mr. Reddy added his own good wishes also. H. H. The Rajapramukh's Presidential Address is given below in extenso:

“Honourable Sri Rajagopalachari, Ladies and Gentlemen,

I feel it a privilege to preside on this historic occasion when the auspicious ceremony of formally inaugurating the Central Food Technological Research Institute will be performed by one of the makers and leaders of Independent India, the Honourable Sri C. Rajagopalachari.

I am indeed happy that this Institute is located in Mysore, and this feeling is born not from any sense of narrow provincialism, but out of a realisation of the service we owe our motherland and the opportunity that the location of this Institution here has given us to render some measure of that service in a special and more intimate manner. Our thanks are due to the Government of India and my Government for this achievement which, on merits and from the point of view of the efficiency and future development of the Institute, has received the approval of the savants concerned. We are under a special debt of gratitude to the Honourable the Prime Minister for the keen personal interest he has always taken in the advancement of science and applied sciences in our country and in this Institute in particular. We cannot forget how he did us the honour of coming over to Mysore and receiving in person the Cheluvamba Mansion for the location of this Institute.

I do not wish to dwell on the technical aspects of the works of the Institute, the tasks in which it is engaged, and the problems which it will attempt to solve. The Annual Report and other papers published in this connection will give full and impressive information on these matters.

Food, clothing and housing are three of the basic necessities of life. The importance of food cannot be over-emphasised in a poor under-nourished country like India. The solution of these problems is as important as maintenance of our national security; and, in fact, security and national progress are inter-linked. They are two facets of the same reality which constitutes the fullness of our life and its uninterrupted progress to higher, and yet higher, levels.

This Institute is one amongst the many enterprises that are evidence of the innate constructive genius of our Nation. Our Government, since the advent of Swaraj, has been

trying to liquidate the arrears of centuries in the matter of scientific, industrial, and material progress. Think of the many research laboratories it has organised; of the many dams and reservoirs it has planned for the conservation of waters needed in our dry and droughty land; of the many power stations that are in the stage of planning or actually under construction for the improvement of the economic condition of our people; of the encouragement it has given to ship-building; and of the many research laboratories—Pure and Applied—it is establishing all over the country and the stimulus and support it has given to research and creative activities generally in a number of University centres. History finds few parallels for such a record of constructive power and effort.

If only the situation from the point of view of peace—internal and external—had been happier and less exposed to possible storms, we could have concentrated, as suits our racial bent, on schemes of prosperity. But alas, the skies not only over the frontiers of our own land but over the world at large, are still overcast, and we can only hope and pray that they will clear to give us a very long spell of assured peace and unassailable security.

Our people, generally speaking, are excessively conservative. Under all the circumstances of their historical background, it could hardly be otherwise. It is only recently that a new life and a new spirit, a new outlook and a new activity, have sprung up and are beginning to spread amongst the masses. So, when substitutes for rice or for milk or for any of the foods we have been accustomed to, have been discovered, the people at large are apt to be very reluctant to utilise such products, no matter how convincingly their value has been proved scientifically. There is therefore a call on the educated people and the upper strata of our society to set an example by betaking to such products themselves first and openly.

Conduct spreads by conduct, and leadership in thought must be sustained by leadership in action, for social conduct flows like the purifying and fertilising Ganges from the heights to the plains below. The educated classes have thus an imperative obligation to see that their ways of life are conceived and directed by social objectives and values.

Our students are sensitive to the call of the Nation and of Patriotism. It seems to me that there could hardly be better material for the propaganda which will surely be needed by this Institute (and its branches and affiliations to be organised in due course) than that which the colleges and college hostels of our country will afford.

Considering the short time that has elapsed since the foundation of this Institute and the inevitable initial difficulties in gathering the necessary personnel and material, putting up additions and alterations to the buildings and fitting up the laboratories, we may perhaps feel satisfied with the progress so far achieved both in organisation and in functioning; but I do fervently hope that in the coming years its progress will be striking and on an ever-ascending scale.

It is indeed our good fortune that today Sri Rajagopalachari will be performing the inaugural ceremony of this Institute, and in that act will be giving it the inspiration and strength so necessary to its healthy growth. Could there be any finer example of service to the country than that set by our beloved Rajaji who, having crowned a great political career by occupying the highest position in our Nation, that of Governor-General, did not rest on his laurels, but considered it his duty to continue to strive in that service in the Cabinet of the Honourable Pandit Jawaharlal Nehru. To my mind that noble act in itself illustrates how, under Independence, function has a far higher value and attraction than position. I remember reading in the History

of Greece of Epaminondas who was Commander-in-Chief of the Boeotian Army; but who, when he had to relinquish that position, rejoined the army as a private soldier. In a similar way, Rajaji has set an example of patriotic duty that all should emulate but which, perhaps, none could excel. He has shown that, under Independence, function is more than position, and service more than career.

I have now much pleasure, ladies and gentlemen, in requesting the Honourable Sri C. Rajagopalachari to inaugurate the Central Food Technological Research Institute and to launch it on its uninterrupted and unlimited course of research, discovery and invention, redounding to the material betterment of the country and its strength."

Hon'ble C. Rajagopalachari, in the course of his speech observed,

"Dehydration is the oldest method of preservation of foodstuffs. The Maharatta soldiers in the palmy days of Maharashtra used to carry flattened rice and roasted pulses with them when they went out on expeditions. Simple drying of all kinds of vegetable products in sunlight has been practised by our people from ancient times. Science can help us in the matter of proper dehydration. We can also investigate and adopt the more elaborate processes of hygienic preservation employed in foreign countries specially if we can devise methods of cheapening the processes and bring them within our means.

There is an unlimited field for scientific technological work. The application of science to storage and transport can be of considerable assistance in coping with our food problem. This institute will have a very important part to play in this respect.

Another field for investigation is the elimination of the harmful constituents of non-edible material and their conversion into healthy and attractive food. This also is a

ast and very important field of investigation in the plan of supplementing our food resources.

If the cow or the goat can build her own body and make and give beautiful milk out of the simple grass or leaves she eats, why should man, with all the science available to him, delegate grass and leaves to the realm of inedible things? We must be able one day to do through science what the stomach of the cow or the goat does.

Closely linked up with this is the maintenance of nutritional standards by the use of staple subsidiary foods. Our vegetarian diet consists mostly of cereals and is deficient in the matter of proteins. We consume more starch than is necessary and do not take in an adequate quantity of nitrogenous food. Vegetarians abhor the very sight of meat and they have to be helped by science. It is practicable to discover ways and means of supplementing our staple vegetarian diet with subsidiary material so as to make good the nutritional efficiency. There are preparations of yeast and other vegetable material which can do this. There is again the problem of the manufacture of concentrated foods and accessories like vitamins on a large scale which would assist the maintenance of a proper nutritional standard in India.

This Institute will make research in evolving suitable methods for the fortification of foods and the production of supplementary foods and dietetic accessories.

Another activity of this Institute will be food engineering in order to devise better ways of processing and utilising the foodstuffs that we use, so as to take the best out of them for our aliment."

Extracts from Dr. Bhatnagar's speech we shall give in our next issue.

These were all strictly red-tape speeches. The one which followed, by Sir C. V. Raman,

was rather critical. It was impromptu and off the record. He spoke, not academically, but vibrating with passion, shaking all over like the snapped wire in an electric bulb. He parried the rather derogatory remarks about vegetarian diet made by Mr. C. R. and Dr. Bhatnagar, and said that there was nothing wrong about it, that even fighting men did not require a meat diet, that he himself was a pure vegetarian and was known to be a fighter. He spoke of the "Nehru-Bhatnagar Effect" which was studding the country with research centres, and hoped that it would help to solve the food problem. The population before long would be over 400 millions, and unless 50% of them could be removed by the discovery of some kind of new bacillus, there would be no salvation. He said that recently touring in the Coimbatore District he found villagers trying to sustain life by a decoction of aloe fibre and tamarind boiled for 24 hours! That showed the miserable state of affairs. He hoped the new Research Centre would show some results, and wished it success.

Sir S. V. Ramamurthy, tipped for the Governorship of the long-deferred Andhra Province, and now on the list of the Indian Government in an honorary capacity about food, Deputy Minister of Food Mr. M. Thirumala Rao, Dr. Subrahmanyam, Director of the new Central Institute, and Dr. B. L. Manjunath, Vice Chancellor of the Mysore University, also spoke on the occasion. Finally the principal guests were taken to the main-building to witness demonstrations, and the rest were left to be entertained by the Palace Band, or disperse.

We reserve our comments.

Editor.

INVESTMENT

Insurance is an investment ever-increasing in value.

"Life Insurance is the world's grandest and soundest investment, where the Capital is ever intact in times of War or Peace."

Assured of a well-protected return, it will save you worry and sleepless nights, and add years to your life.

It will enable you to give away all you wish in your lifetime and still make such an estate as you care to leave.

Insure to-day!
To-morrow is for ever!!

Enquiries Solicited:

THE SECRETARY,
MYSORE GOVT. INSURANCE DEPARTMENT,
BANGALORE.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BRN., HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1948-50.
EDITOR: TAJUVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5-0-0.

For Copies Apply to:

THE CORONATION PRESS,

Chamaraja Road, Mysore.

Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4359



THE
RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey
of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

Vol. XI No. 8]

Monday 6-11-1950

[PRICE 0-1-6

RIGVEDA-SAMHITA PADA TEXT

In Devanagari & Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12-0-0

BENGAL
LAMPS
THEY STAY BRIGHTER LONGER

WRITING EXPERTS

One of the smallest and most exclusive trade associations in the United States is The Great American Society of Questioned Document Examiners. Its 20 members recently held their annual meeting at Houston, to compare notes on their profession of analyzing the writing on documents whose validity is in dispute.

Because typewriters are widely used today, these examiners must be expert in the type-written as well as the handwritten word. Much of this year's convention was devoted to discussions about the characteristics of various type faces and of different makes of typewriters.

Members of the Society often appear in court to testify in legal suits involving bad checks, forged wills, forged property deeds and anonymous letters. Their testimony has been important in cases involving not only millions of dollars but human lives.

When the infant son of the noted American aviator, Charles A. Lindbergh, was kidnapped and murdered in 1932, seven members of the Society and an expert of the U.S. Bureau of Standards were shown the ransom note. Then they were given hundreds of handwriting samples to compare with it. Each of the eight experts, working independently, identified Bruno Hauptmann as the writer of the note. Hauptmann was later convicted and executed for the crime.

To carry on their unique profession the Society's members use many types of scientific equipment. These include magnifiers of all kinds, three dimensional microscopes, filar micrometers for measuring the width of lines, and ultraviolet and infra-red lights for examining documents for chemical erasures of ink. Certain types of gases and chemicals are used on documents to bring out hidden writing and impressions that even infra-red and ultra-violet rays do not reveal.

RUINOUS POTATO

The potato was described as a very villainous vegetable by Dr. Redcliffe Salaman, president of the Anthropology and Archaeology Section, at the recent annual meeting in Birmingham of the British Association for the Advancement of Science. Dr. Salaman said that because the potato was cheap and easy to grow, it had delayed social progress in Britain and Ireland.

In Ireland, the adoption of the potato in the last century had encouraged laziness, stabilised and intensified lack of personal hygiene, squalid homes, early marriages and large families. It had encouraged drunkenness, since it was used for brewing purposes.

The consequences in Southern England had also been disastrous, for the adoption by workers of a cheap food like the potato had prevented a raise in wages and established the standard of life at a lower level than would otherwise have been possible.

The price of bread might be almost prohibitive and that of meat beyond labourers' means, but it could not be said that the people were starving and incapable of work so long as they had the potato to fall back on, Dr. Salaman concluded.

REPRINTS AND BOOKLETS.

- | | |
|---|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. ಗಾಯತ್ರಿ ಸಾಮಯ | 0-2-6 |
| 7. Small-pox and its treatment
in VedicTimes | 0-2-0 |

A SMALL FLY CAN CARRY GREAT DANGER

Two English scientists have made an important contribution to the safeguarding of African cattle against the dangerous and until now inevitable sleeping sickness, namely, "Antycide." When cattle is injected with this serum, it becomes immune against the bite of the Tsetse-fly which spreads the, to animals perilous and to human beings highly dangerous, sleeping sickness.

It is indeed fortunate that this pest has not yet become a globe-trotter but stays exclusively within the boundaries of its native jungle. Every country has even without the sleeping sickness enough of its own peculiar miseries and difficulties, which are indissoluble with climate and constitution. In this way, countries with cold and damp winters invariably have to contend with epidemics of the common cold with its disagreeable and often dangerous attendant phenomena. Happily here also science has come to our aid. It has been found, that nature's product quinine combined with Vitamin C forms a bulwark to protect our body which in winter has but little resistance against the common cold and its consequences.

As in Africa thanks to fresh discoveries sickness among cattle is on the decline, we now have in the combination of quinine with Vitamin C a remedy which in cold climates will show a decline in sickness among the people.

By courtesy of

Vaz Dias Agency-International,
Amsterdam, Holland.

A SECRET RADIO

How a secret radio receiver was made in a dreadful Japanese war-prisoners' camp in Borneo by American and British prisoners is given below:

The receiver was made from the stolen steering damper knob of a Norton motor cycle.

The coil was made from a Gibbs bakelite shaving-soap container.

The variable condenser was made from biscuit tins, stripped and remodelled.

The resistors and valves were made over from old hearing-aid amplifiers belonging to a deaf civilian. Without these, there could have been no Old Lady.

The resistor condenser panel was made from bakelite linen from an old map container.

The high-frequency choke was made from a Colgate's shaving-soap container.

The humdinger or small rheostat was made from stolen old brass, bakelite, and wire.

Insulation was supplied by pieces of airplane glass stolen by soldiers working at the airfield.

The ignition coils were stolen from an old gun battery.

The rectifier was stolen by a soldier when on a working party in Kuching.

A fixed condenser was stolen from a motor cycle in Kuching by a soldier on a working party.

And the generator was made of scrap iron, soft Swedish iron, and copper, these materials being stolen from the Nipponese stores, or salvaged from old machines, by men on working parties.

The Rationalist.

Monday 6-11-1950.

A SOUL PASSES

There is an Upanishadic saying,

“ದ್ರಾವ್ಯಸುಖಾರ್ಥ ಸಯುಜಾ ಸಖಾಯಾ ಸಮಾನಂ ವೃಕ್ಷಂ
ಪರಿವೃಷ್ಟಾತಿ | ತಯೋರನ್ಯಃ ಸಿಪ್ಪಲಂ ಸ್ವಾದೃಷ್ಟಿ ಅನಶ್ನ
ನ್ನ ನೈವ ಅಭಿಜಾತೇತಿ ||

“द्राव्यसुखाय सयुजा सखाया समानं वृक्षं
परिवृष्टाति । तयोरन्यः पिप्पलं स्वाद्वत्ति भनश्नन्नयो
जामि-
जातेशीति ||

Two beautiful birds, companions and mates to each other, are sitting on the Tree of Life. One busily eats its fruits. The other merely sits and meditates.”

Similarly some eighty years ago two souls were born in the family-tree of a modest Mysorean, M. Nanjundayya. One became Accountant General, Finance Minister, Acting Dewan, Knight-Bachelor of the British Empire. The other became a student and exponent of philosophy;—Sir M. N. Krishna Rao and Professor M. Hiriyanna.

Sir Krishna Rao is spending the evening of his life in unobtrusive simplicity. Professor Hiriyanna has become one with that Universal Soul on which for 40 years he ruminated. In 1911 he wrote the translation of “Easaavaasyopanishad.” In 1948 he brought out his “Essentials of Indian Philosophy.” In between he translated many Upanishads and edited many Advaitic works.

Some one spoke of Sir Sheshadri Iyer as having given his head to Herbert Spencer and his heart to Parabrahman. Professor Hiriyanna may be said to have given both his head and heart to Parabrahman.

Some big people are simple, but their ways lack dignity and don't command respect. But Professor Hiriyanna was a combination of studious simplicity and unostentatious dignity

He produced translations and critical editions without any ulterior motive, just as a cow produces milk, or a hen lays eggs, or a bee stores honey. The cow does not give milk for the sake of profit or from ambition. The hen does not determine to lay an egg a day or seek to become a prize hen. The bee does not seek to black-market the honey.

Four persons made names as scholars during last generation: Rao Bahadur R. Narasimbachar, Rac Bahadur R. Shama Sastry, V Subrahmanya Iyer, and Professor Hiriyanna

R. Narasimbachar loved his work, and loved the titles—Rao Bahadur, Praktana Vimarsa Vichakshana—whoever coined that word ought to have been given two years simple,—and the appreciations which it brought him. R. Shama Sastry looked for rewards. “Sir Mirza intimated the award of ‘Arthasastravisharada to me, and said that I might expect a British title also.” And so he got his Rao Bahadur and “Mahamahopadhyaya.” V. Subrahmanya Iyer loved his Durbar attendance, palace car, and tours with H. H. the Maharaja. Professor M Hiriyanna loved nothing except his studies.

We fancy that even the issue of his “Outlines of Indian Philosophy” through an English publisher was not of his own volition but at the urging of his dynamic fellow-Professor, Sir S. Radhakrishnan.

Professor Hiriyanna was born in Mysore in 1871, was introduced to Sanskrit by Periswamy Tirumalachariar,—whose memory he commemorated by an endowment,—graduated from the Christian College, Madras, joined service and passed L. T. in 1895, was Assistant and Head of the Training School in Mysore from 1896 to 1912, and was Lecturer, Assistant Professor, and Professor of Sanskrit in the

Laharaja's College from 1912 to 1927, when he retired, and devoted the last two decades of his life to cloistral study and contemplation.

His major works include translations into English of Isa, Kena, Katha, and Brihadamnyakopanishads with Shankara's commentary, translation of "Vedantasara" of Sadacharya, "Outlines of Indian Philosophy" and "Essentials of Indian Philosophy."

At last year's Oriental Conference at Bombay he was chosen as President-Elect for the next session. We learn that he declined it.

We had the pleasure of studying under him for two years, before we passed on to Rao Bahadur M. Rangacharya, and Mahamahadhyaya S. Kuppaswamy Sastriar. Our readers might recall our critical remarks on the Oriental Conference Session which we had unexpectedly to attend last year. We sent them to Professor Hiriyanna, without even a covering letter. It speaks to his inborn courtesy that he acknowledged them in the following handsome letter :

"I thank you for your kindness in sending me three of the recent issues of the "Rationalist" containing an account of the work done by the Oriental Conference which met at Bombay last month. I have read the account with much interest. I find from it that you were one of the delegates deputed by the Mysore Government to attend the Conference; and I am very glad that, for once, the Government have gone outside the circle of officials to choose their representative for such Conferences."

Yours Sincerely.

M. Hiriyanna.

He was 78 when he wrote that letter. The writing was steady, round, and graceful, as if written by a man of 50. We are not surprised, because Sir M. Visweswaraya, at 80, is even more steady, round and graceful.

We think life was good to Professor Hiriyanna: and he made good use of life, just as

his brother, Sir M. N. Krishna Rao, made good use of it in another field. Both have led lives of simplicity, honesty and probity, without hankering for power, and without misusing power when it came unasked.

Professor Hiriyanna has gone to his Maker with a clean record, and a bright record. And life-long Advaitin that he was, we may say that his soul has become merged with God. And God has welcomed it, no doubt, as a pure soul, and a fine soul!

Editor.

MAKING RAIN

By developing smoking from silver iodide and passing the smoke into the right kind of clouds, Dr. Irving Langmuir, first scientist in the world to experiment with artificial rain-making, estimates that he can give New York 200 million gallons at a cost of only £10.

He has claimed that nearly 450 million gallons of water were obtained by this technique in drought-ridden Mexico in 1949. In a single day five inches of rain fell—after he had sent up his smoke!

But officials in New York are a little chary about carrying out a similar experiment. They want the courts to decide first whether they can be held liable for any damage that might be caused by a deluge.

The fact remains that New York, which has been desperately short of water this winter and has had to have shaveless and bathless days, needs at least 100,000 million gallons as a reserve in addition to the quantity it has now.

Bound Volumes of the Rationalist of the last 8 years are available.

Rs. 6—0—0 each.

The Manager,

'Rationalist', Mysore.

FOOD RESEARCH

Dr. Bhatnagar's speech at the Inauguration :

"Today is a red letter day in the history of science in this country. A palace in all its grandeur and beauty is being dedicated to the service of man in his primary need for food, a most important field of Science and technology. For this act of generosity the Government and the peoples of India pay their grateful homage to Your Highness, to the Mysore Government and to that well-known and selfless patriot Shri K. C. Reddy, who is now the Chief Minister of Mysore. In the Government of India, the prime-mover of this development is, of course, the Prime Minister himself whose unavoidable absence today is felt not only by us present here but by a much wider public outside.

We feel that by introducing substitute foods in which technological research has already shown the way, and by preventing losses of food materials during the storage by fungus, moisture, monkeys, rats and insects, science technology can help to convert our shortage of 10 per cent perhaps into a surplus. Alas! in the noise of procurement drives and purchase programmes and the fact that politicians can give advice on any matter including nutritional values of food and what should be eaten and what should not be eaten, the thin, lean voice of science has not yet received a proper hearing.

Steeped in ancient culture of a highly developed character, food reforms, nay any reforms or innovations are not easily accepted in this country. The scientist must, however, persist. In every country there are men who get fits of strong belief in the foods as nature provides without any processing. These enthusiasts are against salting, washing, boiling or baking or sugaring anything. Fortunately the tongue and the stomach have rejected the proposition

that wheat, rice and meat should be taken raw. No quotation from ancient literature will stop a Punjabi from enjoying an ice-cream made on foreign recipes, a Bengali from lishing his Macchi Jhol or Rasogola, a Madras from delighting in the inimitable Rasam and a Parsi in doting upon his Dhan-sag. All these products are processed. Because these prejudices exist scientific research should desist from search for new foods, new sources of supply or the employment of new processes in the preservation and utilisation of our meagre food supplies. Scientific enquiry will always result in the end in some positive achievement. I should like to mention here two products which have been introduced as a result of research work by the Indian workers. A pectin-like product from tamarind seed so far a waste material, has been introduced by Dr. S. Krishna of the Forest Research Institute at Dehra Dun. It has been found to be a good substitute for starch and will save the consumption of a great deal of wheat, rice and potatoes for this purpose. It has been found to be good for edible purposes also. The second product has been described in a recent issue of News Week, an American weekly, as Icier Ice. This is a patented invention of Dr. Jagan Nath Sharma, an Indian-born chemist. A tiny amount of an organic chemical, namely fluorescein, is added to water before freezing. The result is a tough stickier ice. According to an American opinion, ice is just ice unless it is Tw-Ice, this new nicea, Icier ice. Tw-Ice melts slowly lasting on an average 37% longer than ordinary ice. Coast-to-coast shippers of perishable food products are enthusiastic about this new ice, because they do not have to stop en route for re-icing. This will revolutionize preservation of food-stuffs in transit and at home. The only complaint about Tw-Ice is that they have to use crow-bars to chop out the produce from the refrigerator cars; it sets so hard.

The principal object of this institute is to carry out technological research on foods and suggest methods so that food supplies could be kept longer and more usefully utilised. As very preserved or processed food is likely to change its nutritional and digestive qualities and palatability, biochemical and nutritional investigations on such products right on the spot will be necessary. Hence these Sections have been provided in the institutes. Animals have been found to retain the ability to choose nutritionally correct diet to a much greater extent than man. By smelling or licking animals can choose their foods. Man cannot be allowed to monkey with all sorts of available materials from which to choose his food and animals have, therefore, to be employed in nutritional studies. A very good Animal House has been provided in the institute.

When I handed over to the Prime Minister of India the many telegrams and letters received from people here asking me to persuade him to attend this function, he told me that you and the people of Mysore should have the satisfaction to know that the Hon'ble Shri Rajagopalachari is to perform this function and Rajaji represents the sagacity, the wisdom, the honesty of purpose and experience of the Indian Government and the Indian people as nobody else can claim to do.

We are lucky, Sir, in having you in our midst to perform this auspicious ceremony. May the opening of this great institute by our noble hands close the door against the demon of poverty and starvation in this land, our India."

120

A Swedish doctor told an overflow German audience at Frankfurt University recently that 60 years is "just the first half of your life."

"My worst enemy in Sweden is the Pension Ministry."

Are Wearland, of Stockholm, said he was convinced everyone could reach the age of 120 if he ate 'right'. 'Right', according to Wearland, is vegetarian, but includes also 'natural' food such as bacilli in drinking water.

"I think it is too bad that Americans are even more afraid of bacilli than they are of communism," he said. "In my opinion, drinking water should be clean, but not sterilized."

Wearland, who has thousands of followers in Scandinavia and all over Europe, founded "Wearlandism" which is observed by 'Wearlandists', a society devoted to natural living and eating. His theories are based on the fact that apes as well as the ancient ancestors of humanity ate only raw vegetables and fruits.

"Nature is still the best cook for men," he said.

The worst crime against nature committed by humanity is eating "heavy" breakfasts, Wearland warned.

"Eat little and drink much in the morning—milk or fruit juice was his advice. "Heavy cakes and strong coffee in the morning are inventions of the devil."

"The normal healthy body needs about three quarts of liquid a day.

Wearland is 75 and looks 50, the assembled guests agreed. He was accompanied by his Swedish wife, visiting Frankfurt on their way back to Stockholm from Switzerland. Wearland also told his listeners to eat garlic

"I even told my 18-year-old daughter to eat it," he said. "Garlic is good for everything."

INVESTMENT

Insurance is an investment ever-increasing in value.

"Life Insurance is the world's grandest and soundest investment, when the Capital is ever intact in times of War or Peace."

Assured of a well-protected return, it will save you worry and sleepless nights, and add years to your life.

It will enable you to give away all you wish in your lifetime and still make such an estate as you care to leave.

Insure to-day!
To-morrow is for ever!!

Enquiries Solicited:

THE SECRETARY.
MYSORE GOVT. INSURANCE DEPARTMENT.,
BANGALORE.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BERNARD, HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1929-30,
SERIES: TANJAVUR II VOLS. & RIVERA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5-0-0.

For Copies Apply to:

THE CORONATION PRESS,
Chamaraja Road, Mysore

Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey
of all matters of Public interest.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor : G. S. JOSYER, M.A

VOL XI No. 9]

Monday 13--11--1950

[PRICE 0—1—

RIGVEDA-SAMHITA PADA TEXT

In Devanagari & Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12—0—0



QUEUEING IN THE WILDS

In East Africa the animals queue! Not "two by two", but by the hundred. They queue by night and day for food and drink.

Even though a lion may be the cause of the queue, he himself does not get his living all that easily. If he is a respectable married man with only two wives and a growing family he takes the lion's share. He is by no means the real breadwinner, since as often as not one of the lionesses makes the actual kill, he having merely pushed the game along to them. Once the quarry has been killed he adopts a free "Lord and Master" attitude, sprawling all over the joint and cuffing any member of the family who is rash enough to get too close.

If the meal consists of a zebra there is plenty of room for all. But if only a medium-sized antelope has been bagged the rest of the family find it less painful to let father gorge first. Every now and then you come across a lion who is a gentleman. I have seen one actually present his mate with some tit-bit—but only his favourite mate.

It's while the lions are feeding that an unseen queue forms up. News of a dead body travels fast on the night breeze in Africa, and sundry howls, slowly converging, tell the lions that some of the more revolting scavengers are on their way—the large spotted and smaller striped hyenas. If lions have been living well—if game is plentiful—they may leave half their dead quarry to the hangers on.

Besides the hyenas are the diminutive jackals. Their sharp, staccato yelps give away their impatience. A lion does not mind these little beasts, and sometimes one sees a jackal snatching a morsel from under his very tails. Jackals he tolerates. But let a hyena venture too close and he will pay for his rashness with a smashed skull!

At times these cowardly beasts get their own back for the lengthy periods they have to wait. It happens that sometimes a male lion may be ageing and living a solitary life—since on the veld the herd, or the tribe, will not tolerate a member who has lost his pep. It is then that the hyenas gang up and find revenge so sweet.

I remember once on the Serengetti Plains in Tanganyika learning a battle royal between a lone lion and a mob of hyenas. It began with howls from the hyenas, followed by warning grunts from the lion. As time went on the grunts changed to roars as the hyenas began that unearthly fiendish laugh of theirs like all the souls in hell screaming! Every now and then I heard a yowl of pain as a hyena was sent flying. But numbers prevailed in the end and the lion was forced to abandon his prize long before he had finished with it.

At other times, lions may kill near dawn or else dally unduly over their repast. It is then that the vultures join the food queue. These sharp-sighted birds soar about in the sky quartering the ground with most meticulous care. They know the difference between a beast lying at rest and one dead. As soon as they spot a corpse they plummet down, and you can hear the wind tearing through their huge wings. After the first few hundred feet they sweep earthwards in wide curves.

(Continued on page 6)

REPRINTS AND BOOKLETS.

- | | |
|---|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. గాయత్రీ రామాయణ | 0-2-6 |
| 7. Small-pox and its treatment
in VedicTimes | 0-2-0 |

SALESMANSHIP

Sixty-seven-year-old Lord Woolton was once a shopkeeper and still likes to be called one. It used to be his habit, as head of a big store, to mingle with shoppers and watch his employees' methods of dealing with customers.

One day he saw a young assistant trying to sell a coat to a woman and was shocked to hear the girl snap: "Have this one, I tell you! It's a darned sight better than the one you're wearing. Why, you look an absolute fright!" Lord Woolton was even more astonished when the woman bought the coat, but still thought it was the wrong kind of salesmanship.

So he waited until the woman had left the shop and then told the girl who he was, asking her: "Do you always address customers like that?" The embarrassed girl went red and stammered: "Oh, no, sir, of course not! That was my mother!"

CHURCHILL AMUSING

When the spade-and-pail season is here, children are turning up the sands all round our shores. There was an occasion when even the First Lord of the Admiralty indulged him self in this innocent pastime. On Admiralty business he had to make a short stay at Holyhead, and in an interval of leisure had a quiet ramble among the rocks at Port Dafarch. One of his staff found him busily occupied digging in the sand with a small spade. He was asked if he were searching for something. "Oh, no," said the First Lord, with a smile. "I am only amusing myself." At that time the head of the Admiralty was Mr. Winston Churchill; and this was just before he took the dramatic decision that kept the Fleet ready for action in face of the threat of war with Germany in 1914!

A TENNIS RECORD

No lawn tennis player is likely to equal the unique record of P. F. Hadow, former Wimbledon champion. In 1878 he came home on leave from Ceylon, where he was tea planting, and diffidently tried his hand at the increasingly popular game of lawn tennis. It was then looked on as not quite manly as it was played with a soft ball.

L. R. Erskine, a friend of the family, taught him the game on a covered court at Maida Vale, and he picked it up so quickly that Erskine entered him for Wimbledon! He won four matches without losing a set, got a bye in the fifth round, and in the final beat Erskine himself 6-4, 6-4, 6-4! Those were the days when a challenge round was played with the previous year's winner. In this Hadow met Spencer Gore and beat him 7-5, 6-1, 9-7! Thus, he learned tennis, entered for Wimbledon, and won the tournament—all in the same year;

ANNUAL REUNION

All Switzerland is laughing about the story of a 93-year-old farmer who arrived at Berne station not long ago. A young Swiss took pity on the frail old fellow and offered to carry his bag. As the pair walked to the hotel across the road, the old man explained that he was going there to attend the annual reunion of his former school class-mates.

"You don't mean to tell me there are many of them still living," remarked the young man.

"I'm afraid not," the old man said. "You see, I'm the only survivor!"

ಆದರೆ ವ್ಯಕ್ತಿ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಾಗಲೀ ಪತ್ರಿಕಾ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಾಗಲೀ ಒಂದು ಮಿತಿ ಉಂಟು. ಪತ್ರಿಕಾಕರ್ತೃರಲ್ಲಿ ಪ್ರಾಜ್ಞರೂ ಇರುತ್ತಾರೆ. ಅಜ್ಞರೂ ಇರುತ್ತಾರೆ. ಸಾಂಕುಶರೂ ಇರುತ್ತಾರೆ ನಿರಂಕುಶರೂ ಇರುತ್ತಾರೆ. ಧರ್ಮಬದ್ಧರೂ ಇರುತ್ತಾರೆ ನೀಚರೂ ಇರುತ್ತಾರೆ. ಸಿಸ್ತಾರ್ಥಿಗಳೂ ಇರುತ್ತಾರೆ ಸ್ವಾರ್ಥಪರರೂ ಇರುತ್ತಾರೆ. ಅವರೆಲ್ಲರೂ ಆವರವರ ಇಷ್ಟಬಂದಂತೆ ಬರೆಯಬಹುದೆಂದು ಬಿಡುವದು ಸಮಾಜಕ್ಕೆ ಅಷ್ಟು ಹಿತಕರವಾಗಲಾರದು.

ಆದರೆ ಲೆಜಿಸ್ಲೇಟಿವ್ ಕೌನ್ಸಿಲ್ ಮೆಂಬರುಗಳಿಗೆ immunity ಮತ್ತು privilege ಎಂದು ಕೊಟ್ಟಿರುವಂತೆ ಪತ್ರಿಕಾ ಕರ್ತರಿಗೂ ತಕ್ಕಮಟ್ಟಿಗೆ immunity ಮತ್ತು privilege ಇರಬೇಕಾದುದು ಅವಶ್ಯಕ. ಮತ್ತು ಪತ್ರಿಕೆಗಳಿಂದ ೧೦೦೦ ರೂಪಾಯಿನಿಂದ ಹಿಡಿದು ೧೦೦೦೦ ರೂಪಾಯಿ ವರೆಗೆ ಶೇವಣಿಯನ್ನು ಕಟ್ಟಿಕೊಂಡು ವಿರೋಧವಾಗಿ ಬರೆದರೆಂದು ಅದನ್ನು ಮುಟ್ಟುಗೋಲು ಹಾಕುವದು ಅಭಾಸವಾಗಿ ಕಾಣುತ್ತದೆ. ದೇಶದ ಲಕ್ಷಾಂತರ ಕೋಟ್ಯಾಂತರ ರೂಪಾಯಿಗಳನ್ನು ತಮ್ಮ ಇಷ್ಟಬಂದಂತೆ ಖರ್ಚುಮಾಡುವ ಮಂತ್ರಿಗಳಿಗೆ ಶೇವಣಿಯೂ ಇಲ್ಲ, ಮುಟ್ಟುಗೋಲೂ ಇಲ್ಲ. ತನ್ನ ಕೈಮದ್ದಿನಿಂದ ಪೇಶ್ವರ ನಡೆಸಿ ಪ್ರತಿಫಲವಿಲ್ಲದೆ ಪ್ರಜಾಕ್ಷೇಮವನ್ನು ಬಯಸುತ್ತೇನೆನ್ನುವ ಪತ್ರಿಕಾಕರ್ತನಿಗೆ ಶೇವಣಿ, ಮುಟ್ಟುಗೋಲು ಎನ್ನುವದು ಹಾಸ್ಯಾಸ್ಪದವೇ ಏನಹ ಸಾಧುವಲ್ಲ.

ಸಮ್ಮೇಳನಾಧ್ಯಕ್ಷರ ಮುಂದೆ ನಾನು ಈ ಅಂಶಗಳನ್ನು ಬೀಸಿಕೊಂಡು ಹೋಗುವದು "Carrying coals to Newcastle" ಎಂಬಂತೆ ಆಗುತ್ತದೆ. ಶ್ರೀ ಜೀವಣ್ಣರಾಯರು ಈ ಉದಿನವರೆಂದು ಹೇಳಿದೆ. ಹತ್ತು ವರ್ಷಹಿಂದೆ ಅವರು ಇಲ್ಲಿ ವಿಶ್ವಕರ್ನಾಟಕ ಪತ್ರಿಕಾಪ್ರತಿ ನಿಧಿಗಳಾಗಿ ಈ ಉದಿನ ಪ್ರಜೆಗಳ ದಿನಚರೆಯನ್ನು ಉಚ್ಚರಿಸಿಯಲ್ಲಿ ವಿಸರ್ತಿಸುತ್ತಿದ್ದರು. ಈಚೆಗೆ ಅವರು ಬೆಂಗಳೂರಿನ ಪತ್ರಿಕಾ ಪ್ರಸಂಜೆ ದಲ್ಲಿ ಪ್ರಮುಖಪಾತ್ರವನ್ನು ವಹಿಸುತ್ತಾ ಮೆಚ್ಚಿಕೆಗೆ ಪಾತ್ರರಾಗಿ ಈ ಸಲದ ಸಮ್ಮೇಳನಾಧ್ಯಕ್ಷಸ್ಥಾನವನ್ನು ಅಲಂಕರಿಸಿದ್ದಾರೆ. ಇದಕ್ಕಾಗಿ ಅವರ ಪೂರ್ವಪುರುಷರೂ ಹಿತ್ತೈಸಿಗಳೂ ಅದ ನಾವುಗಳು ಅವರನ್ನು ಹೃತ್ಪೂರ್ವಕವಾಗಿ ಅಭಿನಂದಿಸುತ್ತೇವೆ. ನನಗೆ ಸ್ವತಃ ಅದು ಅತ್ಯಾಧರಣೀಯವಾದ ಕರ್ತವ್ಯ. ಯಾಕಂದರೆ ಹಿಂದೆ ಬೆಂಗಳೂರಿನವರ ಹಾವಳಿಯನ್ನು ನಿರೋಧಿಸಲು ಈ ಉದಿನ ಪತ್ರಿಕೋದ್ಯೋಗಿಗಳು ಒಂದು ಸಂಘವನ್ನು ಸ್ಥಾಪಿಸಬೇಕೆಂದು ನಿರ್ಧರಿಸಿದಾಗ ಶ್ರೀ ಜೀವಣ್ಣರಾಯರೂ ನಮ್ಮ ಶ್ರೀ ಎ. ಶ್ರೀನಿವಾಸ ಮೂರ್ತಿಗಳೂ ನನ್ನನ್ನು ಆಧ್ಯಕ್ಷನಾಗಿರಬೇಕೆಂದು ನಿಯಮಿಸಿದರು. ಅದು ೮-೧೦ ವರ್ಷ ನಡೆಯಿತು. ಮತ್ತು ನಾನು ಬುದ್ಧಿಕೆಟ್ಟು ಹಿಂದೆ ಈ ಉದಿನದ ಪ್ರತಿನಿಧಿ ಸಭೆ ಮತ್ತು ಲೆಜಿಸ್ಲೇಟಿವ್ ಕೌನ್ಸಿಲುಗಳಿಗೆ ಸಂತಾಗ ಶ್ರೀ ಜೀವಣ್ಣರಾಯರು ಅಭಿಮಾನದಿಂದ ನನ್ನ ವಿಚಾರದಲ್ಲಿ ಪ್ರಶಂಸಾತ್ಮಕ ಲೇಖನಗಳನ್ನು ಬರೆಯುತ್ತಿದ್ದರು. ಇವುಗಳಿಗಾಗಿ ನಾನು ಅವರಿಗೆ ಕೃತಜ್ಞತಾ ಪ್ರದರ್ಶನವನ್ನು ಮಾಡಲು ಸದವಕಾಶವನ್ನು ಈ ದಿನ ದೇವರೇ ಒದಗಿಸಿ ಕೊಟ್ಟಂತಾಯಿತು.

ಶ್ರೀ ಜೀವಣ್ಣರಾಯರು "ಕಾಲಚಕ್ರ" ವೆಂಬ ಪತ್ರಿಕೆಯ ಸಂಪಾದಕರೆಂದು ಕೇಳಿದೆ. ಪ್ರಕೃತ ಪ್ರಜೆಗಳ ಕಾಲಚಕ್ರವು ಬಹಳ ಅಭೋಗತಿಯಲ್ಲಿದೆ. ಅವರ "ಕಾಲಚಕ್ರ" ದ ಮೂಲಕ ನಮ್ಮ ಕಾಲ

ಚಕ್ರವು ಬೇಗ ಮೇಲಕ್ಕೆ ಏರಿ ದೇಶದ ಪ್ರಜೆಗಳಿಗೆ ಸ್ವಲ್ಪ ಶಾಂತಿಯೂ, ಪುಷ್ಟಿಯೂ, ತುಷ್ಟಿಯೂ ಉಂಟಾಗುವಂತೆ ಶ್ರೀ ಜೀವಣ್ಣರಾಯರು ಮಾಡಿದರೆ ಬಹಳ ಉಪಕಾರವಾಗುತ್ತದೆ.

ನಮ್ಮ ಮಾನ್ಯ ಅತಿಥಿಗಳಿಗೆ ಈ ಉದಿನ ಪ್ರಜೆಗಳು ಸಲ್ಲಿಸಬೇಕಾದ ಆತಿಥ್ಯವನ್ನು ತಾಪೋಬ್ಬರೇ ನಿರ್ವಹಿಸಿ ಶ್ರೀ ಎಂ. ಆರ್. ಸಿ. ಬಸಪ್ಪನವರು ನಮ್ಮ ಗೌರವಕ್ಕೂ ಕೃತಜ್ಞತೆಗೂ ಪಾತ್ರರಾಗಿದಾರೆ. ಶ್ರೀ ಬಸಪ್ಪನವರು ಶಕ್ತರು, ಸ್ನೇಹಪರರು, ದಯಾಳುಗಳು, ಸ್ವಾರ್ಥವನ್ನು ಮರೆತು ಪ್ರಜೆಗಳ ಯೋಗಕ್ಷೇಮಕ್ಕಾಗಿ ಒದ್ದಕಂಕಣರಾಗಿರುವವರು. ಅವರ ಜೊತೆಯವರೆಲ್ಲರೂ ಸುಖವಾಗಿ ಗಂಟುಮಾಡುತ್ತಿರುವ ಈ ಕಾಲದಲ್ಲಿ ಪ್ರಜೆಗಳ ಕಷ್ಟವನ್ನು ನೀಗಿಸುವದಕ್ಕಾಗಿ ಹೋರಾಡಿ ನಿಷ್ಕಾರಕ್ಕೆ ಪಾತ್ರರಾಗುತ್ತಿರುವದಕ್ಕಾಗಿ ನಾವು ಅವರನ್ನು ಎಷ್ಟು ಪ್ರಶಂಸಿಸಿದರೂ ಎಷ್ಟು ಧನ್ಯವಾದಗಳನ್ನು ಅರ್ಪಿಸಿದರೂ ಸಾಲದು. ದೇಶದ ಏಳಿಗೆಗೆ ಇಂಥವರು ಅತ್ಯವಶ್ಯಕ. ಭಗವಂತನು ಅವರಿಗೆ ಇತೋಪ್ಯುತಿಶಯವಾದ ಧೈರ್ಯಸ್ಥೈರ್ಯ ಉತ್ಸಾಹಗಳನ್ನು ಕೊಡಲೆಂದೂ ಶ್ರೇಯುತ ಜೀವಣ್ಣರಾಯರಿಗೂ ಶ್ರೀ ಬಸಪ್ಪನವರಿಗೂ ಭಗವಂತನು ಆಯುರಾರೋಗೈಶ್ವರ್ಯಾದಿಗಳನ್ನು ದಯವಾಲಿಸಲೆಂದೂ ತಮ್ಮಗಳ ಪರವಾಗಿ ನಾನು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ."

Replying, Mr. Jeevanna Rao, President of the 7th Mysore State Journalists' Conference, thanked Mr. M. R. C. Basappa for his kind hospitality, and said that Journalism which seemed to be attracting many young men now, was both a risky and thankless job, that it was very difficult to maintain independence and high standards in it and survive: it was not a calling into which one should rush blindly, and that during his tenure of office as President he would do his best to work for the welfare of Journalism and Journalists in the Mysore State.

Mr. A. Krishnamurthy Rao, Vice President of the Municipal Council, on behalf of the host, Mr. M. R. C. Basappa, thanked the assembled guests for responding to the invitation, and hoped that the delegates had enjoyed their stay in Mysore. With the garlanding of the guests the function terminated.

(Continued from page 2)

Vultures watch each other as well as the ground. And as soon as one is seen to plane earthwards, another spirals down until he too sights the body. At first the sight must be undiluted joy to a bird who may not have had a square meal for a month. Then comes reaction as the wary bird notices the lions lolling under a shady tree. Joy turns fast to fury as the disappointed bird knows that the wait will be long, possibly fruitless, since lions don't permit vultures to profit by their labours until they themselves have gorged to satisfaction.

Sometimes they carefully hide their kill if they mean to return to it, because after a good feed a long drink is vital. Often one member of the tribe will remain on guard. Every now and then a vulture cannot restrain his impatience, flies down off the tree on which he is perched, and with a series of ungainly, almost obscene hops, goes to his feed. But before he reaches it a flying fury rushes at him and he has to flop hurriedly into the nearest tree.

Besides the vultures are the enormous marabout storks, with their long, white "Eton collar" ruff, and pendulous dewlaps surmounted by a completely bald pate. Their beaks are a foot long. Oddly enough, when bird life has possession these great birds seem to spend most of their time stalking round on the outskirts of the furious fray, rather than join in the free-for-all. They could better any vulture on account of their vast beak, but they seem peaceable creatures. In the early morning it is common to see vultures, storks, jackals, and hyenas all tearing and rending at the little remaining flesh.

The Londoner would get the shock of his life if he saw our veld queues, which are far from genteel affairs.

Besides these larger scavengers there is the small, almost dainty kite. These birds are the most perfect judges of speed and distance.

Last week my client and I on our *safari* had put out a piece of very dry "bully" on a plate or rather the boy had placed the plate on a table not a foot from the end of the tent. I had noticed a kite circling hopefully aloft, and the boy had hardly turned round before there was a swoop and the bully was gone! The plate shook a little but stayed put.

Heavy skinned meals like elephant and rhino mean patience unlimited on the part of the vultures. The first comer takes the *hon. d'aurre* in the shape of the eyes. The rest begin by pecking under the tail and literally eat their way in. Hence they have to form their own queue as there just is not room for more than two or three at a time. Others try under the shoulders, via any bullet hole, or else wait patiently for putrefaction to set in.

So much for food queues. But there is also drink to be considered. In certain areas there are no rivers and so both game and domesticated stock have to make do with the water-hole. Sometimes these are situated in small pans, in river beds that only run during the rains, or sand rivers. The elephant, being intelligent, never drinks muddy water if he can help it. If he finds a river looking like pea soup and there is a sandy strip nearby, he digs a hole with his trunk, waits awhile, and obtains perfectly filtered water.

At times a water-hole may be over a hundred yards long by half as many wide and perhaps three feet deep. All is well till the level begins to drop seriously. Perhaps a thousand zebra, several hundred antelope and gazelle, a dozen lions and a mob of buffalo will be drinking there, not to mention an odd rhino and a herd of elephant! Once again, a queue in fact. Each beast walks right in, stirring up mud as he goes. The worst wreckers are the rhino and

elephant, since both adore mud baths. They wallow about on the edges. Elephants suck up a trunkful and plaster themselves with mud often inches thick!

The other day my client shot an old bull who had even got mud on his eyelashes, while his feet had several inches embedded in their deep corrugations.

On the same *safari* we got some amusing pictures of two rhino wallowing in a mudhole.

They were lying down in it with only their ears appearing coyly over the edge. Later in the afternoon we met an enormous bull who was still all wet and glistening from his latest mud-pack treatment, looking for all the world like a fine lady in a beauty parlour.

While wild animals cannot get water from deep wells, cattle, sheep, goats, and camels are watered from them in the more out-of-the-way parts of Kenya. The water is laboriously ladled into gourds, drawn up fifty feet by hand, and then poured into wooden or skin troughs where the thirsty stock wait patiently to drink. When a camel has not had a drink for the best part of a week his capacity is considerable.

As usual in Africa, most of this very hard and monotonous work is done by the women-folk! So if you believe in reincarnation, be sure you don't come back as an African woman—whatever other shape you may assume!

C. S.

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6—0—0 each.

The Manager,

"Rationalist", Mysore.

A NEW BOMB

A Cardiff housewife had a shock the other day. In one of her top rooms she found a mysterious quantity of ice. It came from an "ice bomb" which had crashed through the roof.

A quantity of the ice was taken to the city analyst, who examined it and found that it consisted mainly of soapy water. It is said that he even identified the brand of soap!

Further inquiries pointed to the theory, that the "ice bomb" came from an aircraft—a liner on its way from the United States to London. It is believed that the ice formed in the waste-pipe of the liner's washbowl while it was flying about 20,000 ft. over the Atlantic!

The aircraft began to descend in readiness to land as it approached England, it is reported, and in the warmer air at lower levels over South Wales the ice block in the waste-pipe started to thaw, and the core of it was the "ice bomb!"

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/6	1/4.

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	" 25 "
Quarter Page ...	" 15 "

Contract Rates on application

The Manager,

"RATIONALIST"

Chamaraja Road, Mysore.

INVESTMENT

Insurance is an investment ever-increasing in value.

"Life Insurance is the world's grandest and soundest investment, when the Capital is ever intact in times of War or Peace."

Assured of a well-protected return, it will save you worry and sleepless nights, and add years to your life.

It will enable you to give away all you wish in your lifetime and still make such an estate as you care to leave.

**Insure to-day!
To-morrow is for ever!!**

Enquiries Solicited:

THE SECRETARY,
MYSORE GOVT. INSURANCE DEPARTMENT,
BANGALORE.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HOES., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BRN., NORM; MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1929-30.
EDITOR: TAJUVEDA II VOLG, & RIJVEDA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

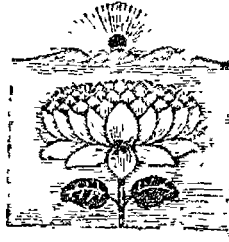
Price Rs. 5-0-0.

For Copies Apply to:

THE CORONATION PRESS,
Chamaraja Road, Mysore

Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4559



THE RATIONALIST

for the intellectual and moral advancement of the Indian people

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

VOL XI No. 10]

Monday 20-11-1950

[PRICE 0-1-6

RIGVEDA-SAMHITA PADA TEXT

In Devanagari & Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12-0-0



LUCK FROM RAIN AND RADIO

A downpour that lasted for a few hours flooded part of Mexico city recently. School-boys made quite a bit of money doing the shopping, wading through the water which reached their waists. A yard selling boats of all descriptions made more money hiring them out for transport up to the bus stop than they had ever made selling craft to fishermen in the inland rivers.

But the person whose fortune the flood made, was not even born when the first of the rains fell! Senora Anatalia de Hernandez, a humble lottery merchant, who was selling tickets to passers-by, was wearily walking down Venustiano Carranza Street when she saw the flood of water rapidly bearing down on her! Nearby stood a car and Anatalia sought shelter on its roof!

Suddenly the people in nearby houses heard a cry. Anatalia, frightened and fatigued, had prematurely given birth to her baby! A few courageous women walked into the flooded street, pushed the car to the door of the nearest house and put Anatalia and her babe to bed. Neighbours flocked to the door to present clothing and food. Anatalia had only dreamed that her baby should possess such a well stocked layette.

But that was not the end of her baby's luck! As Anatalia was being undressed, a few unsold lottery tickets fell from her pocket. Then to cheer her up somebody switched on the radio. Over the air came an announcement that a certain number had won the 25,000 pesos (about £1,000) prize. Unbelieving, Anatalia held up one of her unsold tickets—it was the winning one!

Now little Moses—so named because he was born in the water—not only has the richest layette in town, but has 25,000 pesos safely tucked away in the bank!

A UNIVERSITY VENTURE

Many Americans this year will receive a University education for no more than it costs to take out a television licence.

Sitting in comfortable chairs in their own homes, they will be able to tune-in on their television sets to "University Nideo," inaugurated by the University of Michigan, designed to give a liberal education without cost to some 1,000,000 "stay at home students" in the Detroit—Michigan areas. And for a small enrolment fee televiewers who successfully complete the course will be awarded certificates by the University.

Each of the hour-long programmes will be divided into three 20-minute sections. The first will include an illustrated lecture on history, fine arts, music or natural science. The second will provide lectures on modern living, and the third will take home viewers into the University of Michigan's research laboratories, workshops, and rare-book vaults, usually open only to accredited students.

This is the first time that the general public has been brought into the scope of "tele-education" though many schools in Major U.S. cities use television as a teaching aid. By this method, one teacher can talk to students in widely-separated schools simultaneously!

REPRINTS AND BOOKLETS.

- | | |
|---|-------|
| 1. A Victorian Statesman | 0-4-0 |
| 2. Winston Churchill | 0-4-0 |
| 3. Philosophy & Philosophers | 0-4-0 |
| 4. Problem of Wealth | 0-2-0 |
| 5. The Tree of Happiness | 0-1-0 |
| 6. ಗಾಯತ್ರೀ ವಾಮಾಯಣ | 0-2-6 |
| 7. Small-pox and its treatment
in VedicTimes | 0-2-0 |

A DREAM HOUSE

A dream house of the future is at present being shown at Plandome, New York. It is fully equipped with four television sets, three bedrooms, two spectacularly tiled bathrooms and a sun room in which, it is claimed, plants can flourish without benefit of the sun. Its kitchen represents the last word in electrical living!

Perhaps the most exciting contribution to modern living is an enormous picture window in the dining room that does not make impossible demands on the home maker who chooses to open it—a conveniently placed button, when lightly tapped, opening the room to a pleasant garden!

By pushing buttons between the twin beds in the master bedroom one may start the stove in the kitchen, tune in on conversation in every room in the house or broadcast the same, if the occasion should arise!

It is also possible to control lights not only in the bedroom but, should a disturbance arise, to turn on every light in the house in addition to floodlights outside!

There is an indoor "barbecue" in the "playroom" in which it is suggested that an electric hotplate might be substituted for charcoal and a fully equipped soda fountain, which discreetly treated, is capable of producing cocktail as well as ice-cream soda.

To acquire this product of modern ingenuity costs something in the region of Rs. 700,000 out that includes the price of the land, landscaping, furniture, television sets, dual sinks not to mention the electrically heated soil that keeps the plants alive in the sun room!

11 MILES MORE

The speed of light was till now accepted as 186,271 miles per second. But recently the British Department of scientific and Industrial Research announced that the speed as measured by Dr. Louis Essen is 186,282 miles per second.

One other notable astronomical discovery made during the year was by Dr. Eugene Robe of the University of Cincinnati observatory, U.S. He has found that the earth is 1/10 of 1% nearer the sun than previous calculations which put it at 92.9 million miles.

A MAD MAN VS A WISE MAN?

A man aged 25, and shabbily dressed, shouted: "Come to my help or I will commit suicide," just as Pandit Nehru was getting down from the rostrum after addressing a gathering at the Dr. Balabhai Nanavati Hospital, Vile Parle, writes *Bombay Chronicle*.

Pandit Nehru, who was taken by surprise, quietly replied: "You can do whatever you like. I cannot come to your help."

(So said the modern exponent of Buddha, and Asoka, and Gandhi.) Ed.

The man was carried away from the auditorium before he could cause more confusion.

The man's identity or the nature of help he was seeking from Pandit Nehru could not be ascertained, as the man could not be found on the premises five minutes later.

Does the paper mean that he was carried away and annihilated? And does it mean that Pandit Nehru is good at receiving garlands and signing autographs, and hates appeals for help?

RA

The Rationalist.

Monday 20-11-1950.

THE PRESIDENT'S SPEECH

Some time ago when we had to expose the grave error of the President's action regarding Justice Puttaraja Urs, we had qualms about making the President as such the object of our criticism. We felt rather constrained by the old dogma, "The king can do no wrong", and assumed that that immunity attached to the President also as substitute king.

Evidently when the theory of the Divine Right of Kings died some time ago, the twin theory that "The King can do no wrong" committed *sati* with it. And in the modern "Democratic State" the President commands as much sanctity as his chaprasi, and no more. We have the example of Marshal Petain, of a President sent to jail! There are also countries in which the Presidents have had to disappear by the back door, and countries where their bodies have been carried by the front door!

But we thought that India—*nee* Bharat—with all her traditions, would keep the President on a pedestal, a respectable figure-head, signing Ordinances, receiving Ambassadors' credentials, and exchanging Birthday Greetings, and not be made to wet his feet in the mire of day to day politics.

We can understand the President of the United States addressing the Opening Session of the Congress. He is not an ornamental Head like the British King or Indian President, but the Chief Executive Head, and as such owes a report of his doings to the Congress.

But Pandit Nehru will retort, "What about England? Does not the king address the opening Parliament?"

In England it has been the custom centuries which is still kept up for form's sake. And they do not claim to have wiped out the past and set up a brand new order of things.

The fact is that ours,—thanks to the great ones who go by the grandiose name of "The High Command,"—is a patchwork constitution. We have begged and borrowed from here and sundry, from White-hall, from Kremlin, from Djogjakarta, from Birches Garden, and from the Champs Elysees, and have made an odd picture which would be amusing if it were not tragic.

And so we have the picture of the President going to the Assembly and reading an Address got up by the Cabinet draughtsman, and of his address being commented upon and criticised in his absence!

But since Pandit Nehru, our pet Prime Minister, our 20th century Gladstone in verbosity, our political Rudolph Valentino with million fans, wishes it to be so, let it be so. We have no objection.

And since the President's Address is the law and is subject to review, we may examine, on behalf of the as yet voteless adults, what he has to say about current matters.

Though coming from many *honoris causa* LL.D's, the Address is not commendable either for style or for sentiment. It does not read well, and it does not mean much. For men who are busy like a lot of white ants, the men in power have little to show during these two or half years, except a lot of expenditure; and the Address has to make it appear as though a great deal had been achieved!

(To be continued)

Editor

RUSSIAN STRENGTH

Russia is convinced of its invincibility, of the absolute superiority of the Red Army over the armies of the capitalist world. All the people living under Russian rule are prepared biologically and politically for war. Russia today has the strongest army in the world—about 170 infantry, 55 armoured and 60 artillery divisions. The peacetime strength of the Red Army amounts to 45,000,000 men. The trained reserves are twenty-five million. It can herefore lead into battle thirty million men.

This is the view expressed by Col. Kurt Conrad Arnade, former member of the German General Staff, after a series of conferences with top ranking German military figures.

Writing in the *United Nations World* he warns that to under-estimate Russian strength would be disastrous. The army, he adds, is highly mechanised. It probably has 100,000 high class tanks. In air arm too Western powers should be prepared for many surprises too. For, to-day Russia has a great many German specialists and skilled workers at its disposal. These have contributed successfully to the development of the jet planes.

If it were not for the air-force, Russia to-day would be invincible. Therefore, he adds, the Western Powers must base their whole armament programme on the air force.

A FOOD MINISTER

Lord Woolton, who recently left for the United States to study Britain's export position, likes telling this story about himself at the time when he was Food Minister. He went for lunch to a hotel in 1942, and had what he thought a very inadequate meal. When he complained to the head-waiter, the man replied: "Well, my Lord, they heard you were coming!"

LABOUR ETHICS

Foreman: "Now, look here, Johnson, this man is doing double the work you are doing."

"That's what I've been telling him sir, but he won't stop."

THESE LAWYERS

"May it please your honour," said a lawyer, addressing one of the city judges, "I brought the prisoner from jail on a habeas corpus."

"Well," said a man at the back of the court in an undertone, "these lawyers will say anything. I saw the man get out of a taxi at the court door."

POLITICIANS

Farmer's son: "Father, why cannot I rise in the world as other men? For instance, why cannot I become Secretary of Agriculture?"

Farmer: "Too late, too late, my son. You know too much about farming already."

Hostess (gushingly): "You know, I've heard a great deal about you."

Politician (absent mindedly) "Possibly, but you can't prove anything!"

"He wants me to marry him, mother, but I don't think I ought to. He says he is an atheist and doesn't believe in Hell."

"You will marry him, Gertie, and between us we'll convince him that he's wrong."

St. Peter. "You say that you were a politician while on earth?"

Applicant. "Yes."

St. Peter: "This lift, please"

Applicant: "How soon does it go up?"

St. Peter: "It doesn't go up; it goes down!"

BOY OR GIRL

After spending twelve hours gazing intently through powerful lenses at two coloured slides, a Belgian gynæcologist announced recently that he and a colleague had discovered what may be a 100 per cent. accurate means of forecasting the sex of an unborn child.

This overnight discovery was the climax of ten years' painstaking research, which began with the use of special X-rays and continued with intensive blood tests. Assisted by an enthusiastic colleague, the gynæcologist had set out to wrest from nature this age-old secret of sex.

Their method of sex determination is roughly as follows: four months before the normal scheduled date of the child's birth, a needle is carefully inserted into the prospective mother's body. Chemicals are then mixed with the tiny amount of fluid extracted.

Then, if under additional tests the mixture turns blue, "it's a boy." If its colour becomes red-gold, "it's a girl." The gynæcologist has been quoted as saying that in 52 tests the sex of the child was determined every time.

It is pointed out, however, that in its present stage this novel method of forecasting sex may have some element of danger both for mother and child.

The Belgian method is arousing considerable interest in medical circles in Britain, but at present it is regarded as just one more claim to be able to tell every expectant mother what she wants to know—the sex of her unborn baby.

Some months ago American doctors declared that they could foretell sex because the bones of a baby girl formed before those of a boy. And a German doctor put forward a claim that he could tell the sex of a baby by studying for a long time during pregnancy the eyes of an expectant mother.

In 1935 an East Ham mother told the story of her "sex-at-choice" baby, a boy with curly, golden hair, gray eyes and sturdy limbs. "There is no elaborate formula to follow in the matter of pre natal sex determination," she pointed out. "But you cannot change the sex of an unborn baby half way. It is just a question of making up your mind beforehand whether you are going to have a boy or a girl and planning the date of the birth accordingly."

This mother was reported to have advised many of her friends how to determine the sex of their prospective babies. She declared that in every instance the result was as predicted.

For years there has been a widely-held theory in this country that a 100 per cent. fit father is likely to produce sons. Another theory tried out was based on separating by an electric current the "boy" cells from the "girl" cells. But scientists found that this did not work—not even in rabbits!

THE MANDAYAM BANKING COMPANY, LTD.

LOANS GRANTED ON GOOD SECURITIES

CURRENT ACCOUNT opened and interest allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest allowed @ 3½% up to Rs. 5000. Rules on application.

FIXED DEPOSITS received at favourable rates which may be had on application.

Dividends declared:

1938	'39	'40	1941	'42	1943	'44	'45	'46	'47	'48
5%	7½%	10%	15%	15%						

Apply to:—

THE MANAGING DIRECTOR

The Mandayam Banking Co., Limited,

Chamaraja Road, MYSORE.

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

• ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ. ”

ಸಂಯೋಜಕ:

“ಎಲ್ಲ ಜಾತಿಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಒರೆಯುತ್ತಿರುವ ನೋಂದಣಕವಾಗಿದೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆ.ಗಳೆಯರ ಮೇಲೆ ಹೊಂದುವಂತಹ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದೊಂದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟರ್-ಲಾ ಅವರು ಹೇಳಿರುವ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಸಿ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಖಕರಾದ ಸಂದೇಹವಿಲ್ಲ” ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು.”

The Hindu :

“The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian history.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

“ವ್ಯಾಪಾರ”

ಪ್ರೀತಮದ್ಭವರಾಜರು:

“It is most gratifying that you have writted a book that is likely to be very useful to the Kannada speaking population.”

ಮು|| ರಾ|| ರಾಮ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,

ಎಂ.ಎ., ಎಂ.ಆರ್.ವಿ.ಎಸ್.

“I find the book to be a desirable addition to modern Kannada literature.”

ನವಜೀವನ:

“ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ, ಜೀವರವಾಗುವಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ.”

ಜಿಲೆ ೦-೧೨-೦

“ಕಾರ್ನೆಗಿ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಜಿಲೆ ೦-೬-೦

ವಿದ್ಯಾದಾಯಿನಿ:

“ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಕೊಸಲಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೇಖಕರಾದರೆ ಮತ್ತೆ ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು.”

“ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು”

೨ ಅಂಕಗಳ ಪ್ರಕಟನ, ೦-೨-೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ನಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,

ಅನಂತರಕಾಂಡ,

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅನಂದದಾಯಕವಾದ ಭಗವಂತನ

ಕಥೆಗಳು, ೫ ಪಾಲ್ಯಾಂ ಸೇರಿ,

ಜಿಲೆ ೧೨ 10-೦-೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

INVESTMENT

Insurance is an investment ever-increasing in value.

"Life Insurance is the world's grandest and soundest investment, where the Capital is ever intact in times of War or Peace."

Assured of a well-protected return, it will save you worry and sleepless nights, and add years to your life.

It will enable you to give away all you wish in your lifetime and still make such an estate as you care to leave.

**Insure to-day !
To-morrow is for ever !!**

Enquiries Solicited :

THE SECRETARY,
MYSORE GOVT. INSURANCE DEPARTMENT.,
BANGALORE.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, OY. BRN., HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1928-29.
EDITOR : TAJURVEDA II VOL. & RIGVEDA PADAL EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net.

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

For Copies Apply to :

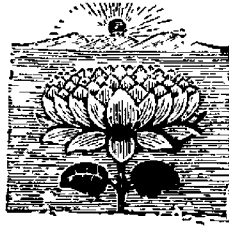
Price Rs. 5-0-0.

THE CORONATION PRESS,

Chamaraja Road, Mysore.

Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey
of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

[VOL XI No. 11]

Monday 27—11—1950

[PRICE 0—1—6.]

RIGVEDA-SAMHITA PADA TEXT

In Devanagari & Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12—0—0



AGING

What starts the aging process?

For three years, Dr. Nathan W. Shock of the United States Public Health Service, has been studying over 1000 aged persons and as a result has discovered a number of significant facts.

"Newsweek" of U. S. reports that the research has revealed that there is no basis for some of the age-old beliefs. They are:

That the older heart pumps less blood than the younger one, thus starting the aging process in other parts of the body.

That digestion grows worse with age, and the older person doesn't absorb the full value of his food. "By giving doses of vitamin A, we found the older person got as much value from it as the younger one," said Shock. "This raises a serious doubt that old people are vitamin-deficient. If they eat right, they will get all the vitamins they need. And their digestion doesn't seem to fall off much either."

That wounds do not heal as fast in older people as in young ones. "We had thought that the rate of formation of new cells would fall off in older people," Shock reported. "This seems to be a fallacy. In tests on livers of old and young adult rats, it was found that surgical wounds in the livers of both ages healed equally fast."

That old people literally "dry up" with age. "This isn't true. There doesn't seem to be a reduction in body water with old age." But older people do use less oxygen than the young. And while exercising, the older man can't take in the extra oxygen needed as quickly as he once did.

The most important positive finding in his research, Dr. Shock felt, was the recognition of a marked slow up in kidney functions with age. "We have taken a poke at a great many things," he admitted, "but we can't find any

major changes with age in the main body organs except in the kidneys."

By blood and urine tests, the researchers found that there was a gradual decline in kidney function from the age of 30. The 80-year-old kidney is only about 50 per cent as active as the 30-year-old organ. What puzzled Dr. Shock was that pyrogen, a chemical substance, could speed up the flow of blood through the kidneys, and that the blood vessels in the kidneys of old people were as flexible as those in the young. That is, the kidney does not age sufficiently to account for the big loss in function; but elsewhere the body is demanding more blood.

The USPHS research emphasizes the fact that most of the ailments that disable in later life, such as heart disease, hardening of the arteries, and the kidney ailment, nephritis, seem to get started in the 30s and 40s. "If doctors can find ways of spotting these early, usefulness in later life can be increased."

Exactly what starts the aging process? Dr. Shock believes that the answer may lie in the pituitary gland. "We know there are hormones from the pituitary which act as a trigger on kidney action," he explained. "However, I do not think just one thing controls aging. There is a combination of endocrine, diet, and a third item which I call the ability to keep an active interest in what's going on." The old people who go downhill fastest, he has found, are those in good health who retire and don't know where to turn.

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6-0-0 each.

**The Manager,
"Rationalist", Mysore.**

A REQUEST,

A Mysore Government Press Note says, Letter No. 601/0-136 dated 16th October 1950 from the Director, Regional Meteorological Centre, College Road, Madras-6, to the Meteorologist to the Government of Mysore, Bangalore, is republished for general information :

"The University of Rochester and the Tata Institute of Fundamental Research, Bombay, are releasing balloon-borne equipment from Madras for measuring the intensity of primary cosmic rays. The equipment which will be contained in a black gondola (cylindrical drum) tied to a yellow parachute and balloons, would, after floating for several hours, land a hundred or more miles from the starting point. If any reports find of such equipment to any Meteorological Station, the Officer-in-charge will please :—

1. send an Express telegram to METCENTRE, MADRAS, giving the name and complete address of the finder. The finder will be paid a reward of Rs. 100.

2. request the finder to gather all the parts carefully and store them in the shade.

3. request the finder to put a wet cloth on the gondola.

4. request the finder to wait for somebody from METCENTRE, MADRAS to come and collect the equipment from him.

As these experiments are believed to be of great scientific value, would you kindly cooperate and assist in the speedy and efficient recovery of the instruments?"

MORE GAGGING

A directive, it is learnt has been circulated by the Prime Minister of India, Sri Jawaharlal Nehru for guidance of Ministers of Indian States in regard to public speeches.

The Prime Minister, it is gathered, has requested the Ministers to refer as little as possible to general policies of their respective Governments and to confine their speeches to matters relating to their own departments. The Prime Minister also urged that the speeches should deal with present activities of their Governments and if possible not to refer what they proposed to do in the future.

* * *

This will leave nothing in the speeches.
We protest on behalf of the Ministers.

Editor.

DYING OUT

In Britain, the millionaire is dying out.

Taking the income-tax gatherer's schedule as a yard stick anyone with more than £6,000 a year of spending money is classified as a millionaire. Last year there were exactly 87 people in this class. In 1939, there were 6,560. To-day "millionaires" are left with exactly sixpence in the pound—six annas out of every 240 over their £6,000—the tax-gatherer scoops in the rest!

The men in Britain with more than a million sterling are very few. They are confined to a few bankers, and those who make bicycles, beer, bread and bets. Steel millionaires and millionaire shipbuilders are men of the past. Britain's richest man is Sir John Ellerman, whose fortune has been estimated at £48,000,000, all made by his father and grandfather.

The Rationalist.

Monday 27-11-1950.

A SOUVENIR

The *Akash-Vani* has celebrated the passing of its maidenhood by a nice, broad, brochure serving as an auto-biography of its maiden life.

Adopted as a pastime in 1935 by Dr. M. V. Gopalaswamy, as sage Kanva adopted Shakuntala, it has been tolerated, winked at and supported and helped on by the public and the Government. Aided by its attractive name it has built a distinct place for itself in the public and social life of Mysore.

It has been under the care of Committees consisting of major and minor officials, or major and minor politicians, and manned by a set of earnest and assiduous staff, in 15 years had become like a lovely maiden fit to be snatched away to a Mughal Badshah's harem.

It was one of the treasures of the State on which the conquering Central Ministry cast covetous glances and snatched away. Kanva and our Ministry could make no protest, and were too dry-eyed even for tears.

So the *Akash-Vani* has now been wedded to the A.I.R., not with the status of a chief spouse, but as a secondary adjunct, and without the right of divorce even under Dr. Ambedkar's new Act.

So it has brought out a record of its, though modest, yet happy and independent past, on which it can look back in the doubtful future.

The Souvenir is profusely illustrated, and in the absence of a tele-vision adjunct, it helps one to visualise the voices which come from the Station daily by the air. The list of portraits is so comprehensive that it ranges from the Dewans and Ministers who held the Akashvani portfolio to the mechanic of the station-wagon. There is only one omission.

While there is a good description of the building, the contractor who built it and whose bills we hear are yet to be paid, is not presented. Perhaps it is a conscious omission.

As a set off for the multiplicity of names and faces which encluster it, the brochure comprises also thoughtful and readable articles on various phases of broadcasting such as, the future of broadcasting, Rural broadcasting, quiz programme, news broadcasts, programmes for children, Music on the Air, and play broadcasts, by Dr. A. M. Natesh, the talented and wide-travelled Asst. Director, Mr. D. Rajagopal, Shrinmathi Rajanna, Mr. M. K. Subba Rao, Shrinmathi Puttathayamma, and Messrs S Krishnamurthy and N. S. Vaman.

Among the numerous messages to the souvenir there is one by Mr. Diwakar, Minister—second class?—of Broad-casting, New Delhi. He writes; "I had occasion to visit it twice or thrice, and I have found the workers all courtesy and full of sincerity. I am sure the artistes and workers of Akashvani would feel their humble mission fulfilled if in course of time Akashvani expands and is able give more and better service to the people of Mysore."

Should Ministerial language often sound like that of sanctimonious humbugs? Under the direction of Mr. Diwakar what the people of Mysore are having is not "more" service from Akashvani, but *less* service. And as to the employees of Akashvani, they will consider their "humble mission" fulfilled, only when Mr. Diwakar provides them with A.I.R. scales of pay. But he seems to be still sleeping over it, after all these months of integration. Is he over-worked? Or is he dissatisfied with his own service status?

We started by comparing *Akashvani* to Shakuntala. By having it wedded to A.I.R. Mr. Diwakar naturally becomes Dushyanta. We might remind him that Dushyanta maltreated Shakuntala, and subsequently himself suffered from remorse. Should history repeat itself?

Editor.

TO THE MEMBERS OF THE INDIAN LEGISLATIVE ASSEMBLY



Gentlemen of the Legislative Assembly, Are you asleep? Do you know your rights? Do you know your duties? Or are you at Delhi merely to loll in the Assembly chairs, eat nice lunches, and spend evenings happily, all this at our cost?

I am not writing to insult you. I seek to address you as Drowpadi sought to goad Dharmapaya, when she asked whether he was a eunuch, had valour enough to protect his own rights and hers.

You have sworn, in the name of God, that you will bear true faith and allegiance to the Constitution, and that you will faithfully discharge your duty.

Your duty is not merely to attend the Assembly Session and vote behind Sri Pandit Shru.

There is one instance of utter, complete, and unexcused miscarriage of the Constitution which has caused deepest resentment in the minds of millions, the termination of Justice Puttaraja Urs's office by a so called Presidential order.

These ten months we have been hoping that the matter would be squared up by the President, by the States' Minister, by the States' Secretariat; or that our Chief Minister would settle the matter smoothly during his periodical visits to Delhi.

But all seem to have forgotten their oaths of office. So I seek to remind you of yours.

The "Rationalist" dealt with it at some length when the matter was still fresh. But its words seem to have fallen on deaf ears, or on stunted minds.

Our attention is focussed on the matter only on hearing that Justice Puttaraja Urs is now at Delhi knocking at doors, and hoping to find justice.

You will ask us, "What does it matter to you? Why do you bother about it?"

In the first place we do not wish to see any body in "Sovereign, Independent India," flagrantly wronged. We know Justice Puttaraja Urs's case. We know about his traducers also. And we affirm that the case is a blot on the Constitution. Even your Justice Kania cannot prove us wrong.

And we do not wish that the First Indian President, like George Washington who cut an apple tree and confessed to his father, should do a wrong and go to sleep over it.

We do not wish that the Constitution should only be observed in the breach, and remain a dead-letter.

And we do not wish that you gentlemen should forget your Oath and remain mere figure-heads.

You are by Oath bound to maintain the Constitution.

By Article 124 of the Constitution a High Court Judge cannot be removed for misconduct except by your Legislature.

The President cannot say that Judge Puttaraja Urs's judgeship was not "terminated" for misconduct. His sending Justice Kania to Bangalore to get evidence of misconduct proves the contrary. Action therefore rests with you primarily, and not with the President.

Notwithstanding termination, under Section 376 (1), a Judge is entitled to leave and pension as per conditions of his previous tenure.

Has the President done anything about it? He terminated the Judgeship, and his interest terminated! Have the Ministers of the State done anything in the matter? To them Justice Puttaraja Urs is a *persona non-grata*, despite their Oath of Office "To do right to all manner of people according to Constitution and law, without fear or favour, affection or ill-will."

So both under Section 124 dealing with High Court Judges' removal, and Section 61 dealing the President's maintenance of the Constitution, the Constitution enjoins on you as Legislators to see that there is no breach of it.

Gentlemen, most of you were agitators before you became Legislators. Has the fire gone out of you? You wrecked the British Constitution from outside. Are you wrecking your own Constitution from inside by your inertness?

Wake up, please. See that injustice is undone, and justice is done.

Mr. Puttaraja Urs may feel, like a militant Kshatriya, that death is preferable to dishonour, and that he *must* return to the Mysore High Court.

We think it would be a dishonour for him to return to it.

But your Ministers are appointing so many tribunals for one thing or another with retired

High Court Judges, that you could easily see that Justice Puttaraja Urs is found a place in one.

That would save the face of the President that would do Justice Puttaraja Urs justice that would avoid your making it a cause célèbre on a non-official day, and that would be in accord with your Oath to maintain the Constitution.

I urge you to see that in this as in other matters Delhi remains, to us of the South, place of respect, and not an object of contempt for injustice corrupts, is contemptible, and weakens the foundations of States however grandiloquently boosted.

It is the cause of earth-quakes and floods. But your fund-collectors want them! Don't they?

Once again, wake up, please.

G. R. JOSYER.

Editor, "Rationalist."

HISTORY OF MYSORE AND THE YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up"

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

ART - PAPER EDITION Rs. 1/6

LIBRARY EDITION " 4

ENGLAND TODAY

"There is a tremendous feeling in the United Kingdom in favour of avoidance of war and in favour also of a new orientation of education to bring about a fuller life to the next generation," observed Dr Sir C. P. Ramaswamy Aiyer, who returned on Wednesday after a two-and-a-half month lecture tour of U.K.

Dr. Ramaswamy Aiyer said: "There was an ever-present nervousness of an impending war in the continental countries. In England the spirit of the people is high, their resilience is manifest to a greater degree and industrial reconstruction has proceeded to such an extent on account of self denial and sacrifice that they are competing on equal terms with the United States of America."

Following the last two world wars, Dr. Ramaswamy Aiyer said, England had lost her position as an economic and industrial leader of the world. Middle-aged and elderly people who were greatly affected by the wars and their repercussions were determined to see that the younger generation should be saved from the ills they were subjected to.

Referring to the steady migration of people from the countryside to the larger cities, Dr. Ramaswamy Aiyer said that as in India, so in England the lure of the city had attracted a large number of people from the villages, who were no longer content with the conditions of life obtaining there (villages). He said attempts were being made to revive folklore, dance, drama, etc. side by side with efforts at modernisation of the entire village life in England.

Speaking on the progress of university education in Britain, Dr. Ramaswamy Aiyer made particular mention of the new residential university started in Exeter by Lord Lindsay for those who had not had the benefit of university education. Lord Lindsay had started it with a view to preventing 'over specialisation

and lop-sided mental development consequent on it.' Students entering this university would have to go through a year's preliminary course in history and humanities, before starting scientific or technical studies.

Dr. Ramaswamy Aiyer said he had visited Cardiff, Liverpool, Manchester, Birmingham, Sheffield, Edinburgh and Glasgow. At Bristol he had an opportunity of seeing the experiments in cosmic radiation and atomic fission conducted by Prof. Powell of the Bristol University, who had since been awarded the Nobel Prize for Physics.

He also stated that during his stay in Britain, he was asked by the British Council to tour various university centres. He was glad to find a vast domestic re-construction programme launched by England so successfully in order to repair the damage caused by the last war.

He also attended the International P.E.N. Conference at Edinburgh, and delivered lectures on 'India's Social Problems' and 'Economic and Industrial Future of India' at the overseas League, the East India Association, 'Chatham House', and the Institute of International Problems, London.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	.. 25 ..
Quarter Page ...	.. 15 ..

Contract Rates on application.

The Manager,

"RATIONALIST"

Chamaraja Road, Mysore.

INVESTMENT

Insurance is an investment ever-increasing in value.

"Life Insurance is the world's grandest and soundest investment, where the Capital is ever intact in times of War or Peace."

Assured of a well-protected return, it will save you worry and sleepless nights, and add years to your life.

It will enable you to give away all you wish in your lifetime and still make such an estate as you care to leave.

**Insure to-day!
To-morrow is for ever!!**

Enquiries Solicited:

THE SECRETARY.
MYSORE GOVT. INSURANCE DEPARTMENT,
BANGALORE.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1928-29.
EDITOR: VAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

For Copies Apply to:

Price Rs. 5-0-0.

THE CORONATION PRESS,

Chamaraja Road, Mysore.

Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4559



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey
of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

OL XI No. 12]

Monday 4-12-1950

[PRICE 0-1-6.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari & Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12-0-0



THE BANARAS UNIVERSITY.

Dr. M. R. Jayakar, Vice-Chancellor of the Poona University, delivering the convocation address at the Banaras Hindu University last week pleaded for the study of Sanskrit literature and the adoption of Vedic culture. He declared that the ideal of "One World" was also the goal of ancient Vedic scriptures.

"In Vedic culture," said Dr. Jayakar, "there exist the notion of Universal. Ancient Indians called their religion *Sanatan* (eternal). Now they could not study *Sanatan Dharma* unless they studied the ancient language, Sanskrit."

Dr. Jayakar said, "In this country we have inherited a rich legacy through Sanskrit language. Cultural progress depends upon preservation of this language."

At the outset Dr. Jayakar recalled his close association with the Founder of the University, the late Pandit Madan Mohan Malaviya and said that while working on the Jallianwala Bhag Enquiry Committee appointed by the Congress he had to spend many days with Malaviyaji at the late Mr. Shiva Prasad Gupta's palatial buildings near the university campus. There he used to have long conversations with Malaviyaji about the aims and objects of the Banaras Hindu University. The gist of that conversation, Dr. Jayakar said, would form the convocation address. He quoted Pandit Malaviya as saying: "I want to establish a university which will convey the message of Vedic culture." Dr. Jayakar remarked, "Mind you, he did not say Hindu culture."

The ancient sages of India, Dr. Jayakar said, wanted that India should be so great that men from all over the world would flock to this country and regulate their daily conduct and behaviour from what they learnt here. They made absolutely no distinction

on the basis of nationality or religion. They regarded life as the best gift of God, unlike the Buddhists who considered it full of misery and wanted to escape from it as early as possible. That was why birth, according to ancient scriptures, was celebrated by observing 'Samskara.'

Dr. Jayakar said that in the present atmosphere of the country anything connected with religion was taboo. "If secularism means complete abolition of any religion it will be a vain attempt," remarked Dr. Jayakar. "Secularism means that no religion will have an established place in the State, nobody will disagree with it. If it means that there should be no special privileges on the basis that he or she professes a particular religion everybody will agree."

"Secularism is good up to a limit and beyond that limit it is foolish,"

Dr. Jayakar added.

Dr. Jayakar observed that like the ancient rishis Malaviyaji wished that besides the young men of India students from other countries should come here and carry the message of Vedic culture to their homes. He was glad to know through the present Vice-Chancellor Pandit Govind Malaviya, that besides the 7,000 students from different parts of India students from 16 other countries were receiving education in the University. He was glad Malaviyaji's hope and dream had come true early.

Before concluding his 65-minute address replete with Sanskrit quotations, Dr. Jayakar once more expressed his optimism that this University would spread the ideals of Vedic culture, restore the pristine glory of India, and foster the tradition and heritage of universalism preached by the ancient rishis.

The Banaras Hindu University at its 33rd annual convocation held recently conferred the

(Continued on page 7).

ARTIFICIAL BIRTH-CONTROL

While birth control is essential for India to restrict its growing population, use of contraceptives for the purpose as is done in the Western countries will prove ruinous as it gives free latitude to both men and women to practise self-indulgence with impunity. Birth control could be practised by other methods, which are true to our best tradition, says Rajkumari Amrit Kaur.

Ever since I came into office, she writes, I have been pressed by women co workers in the field of social reform, by both men and women of the educated classes as also by members of the Parliament to initiate measures for birth control. Now while I am wholly in favour of control, because I realize that women in particular suffer greatly because of frequent births and the progeny of our people is deteriorating in health because of the poor condition of health of the young mother who had often to stand one pregnancy after another without giving her any time to recuperate her strength, as also on account of other causes such as mal-nutrition and under-nutrition and over-crowding, I am totally at variance with the means for birth control which are suggested by its advocates.

I need hardly say that our educated class thinks mainly in terms of city dwellers and also mainly in terms of educated men and women. There are also, perhaps, a few women amongst the poorer classes whom our social workers can reach in cities, where their organizations are working. But they also invariably think of birth control by the artificial means of contraceptives which has taken a firm hold of people in the countries of the West. I am totally unable to reconcile myself to this view, and the longer I live and the more I serve the cause of health and the closer contacts I have with the sick and suffering humanity, both in town and hamlet, the more convinced

I become that it will be a fatal step for our country to resort to these methods.

In my opinion, we can give an impetus to birth control in our country by ways and means which ought to come instinctively to us if we are true to the best traditions of our civilization. Perhaps in no country in the world has continence been advocated with such emphasis as in India by all our saints and sages. Self-restraint, therefore, on the part of both men and women, and particularly on the part of men, must be the first weapon in our armoury if we are to battle successfully against over-production of our humanity. Secondly I am of opinion that if we educate our people not to marry their daughters until they are 22 years of age and not to marry their boys until they are 27 years of age and even older if they are not in a position to earn their livelihood by then, we shall be dealing a big blow not only to the numerical production of children but also to the production of weaklings. We should make tremendous efforts to raise the standard of living in our country. The moment these standards are raised the birth-rate will begin to come down of itself.

(Continued on page 6).

" THE RATIONALIST. "

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	" 25 "
Quarter Page ...	" 15 "

Contract Rates on application.

The Manager,

" RATIONALIST "

Chamaraja Road, Mysore.

The Rationalist.

Monday 4-12-1950.

DIVINE WORSHIP

Devotees of every religion offer their prayers and commend themselves to God as a part of their daily life. The Christian practice of saying Grace before meals, and kneeling in prayer before going to bed are an example. Musalmans pray five times a day. Jains and Veerashyrites offer daily worship before the daily meal. Every Brahmin home, Shyrite as well as Vyshnavite, has got an altar where the images of the Deities of famous temples, and *Saligram*s which have come down in the family as heir-looms are worshipped after bath and *Japa*, and the food prepared for the day is offered to God, and received back as a divine gift. In Hinduism every morsel of food is to be accompanied by the thought of God, and every action is to be dedicated to God, and be done for His delectation. Otherwise it will be unsuccessful, futile, or worthless.

You dedicate your food to God, and God will give you plenty. There is the story of Kuchela, a fellow pupil with Sri Krishna, who suffered from abject poverty. At his wife's insistence he proceeded to seek aid from Krishna, and being too poor to take costlier gifts, took with him a small quantity of half-fried dehusked paddy as gift. The story goes in "Kuchelopakhyaana" that God Krishna received him with warm welcome, and asking what gift he had brought him,—snatched the small satchel from his arm-pit, and ate up the contents—*ಅವಲಕ್ಕಿ*, with relish. He treated his friend royally, but sent him back with nothing. Journeying back Kuchela regretted that he had been given nothing to take back to his family. But as he neared his home he could not re-

cognise his street, nor his home. The street had become marble paved, his house had been transformed into a palace! There were servants in scarlet and gold uniforms, and his wife came out to receive him adorned like a queen. All that, the result of three morsels of rice given by him to God!

And food dedicated to God is cleansed of all evil. There is the story of Raja Wodayar King of Mysore, whose enemies bribed the priest of Lakshiramana Swamy Temple to put poison in the holy water.

On Raja Wodayar visiting the temple and offering his devotion to God, the priest spooned out the holy water into his palm with shaking hands. The King was surprised and asked him what he had done. He confessed the plot; whereupon Raja Wodayar asked him whether he had given it as holy water or poisoned water. The priest replied that he had given it as holy water. Then without hesitation the king put it in his mouth and swallowed it. He remained unscathed!

Empty brains might dismiss the story as fiction. But it is fit to go round the world like the story of King Alfred and the spider or of King Canute and the ocean!

Trying to satisfy the senses somehow, without check, is easy. In fact that is how life starts, and society starts. But that is carnal and there is no philosophy about it.

Animals do just that. But man has spiritual and intellectual powers in his body, which urge him to search for the back-ground and the meaning of life, and to live in consonance with it.

Great men of the past who have so examined the back-ground have prescribed ways of life in accordance with their theories of life.

Generally all of them have prescribed devotion to God as the basis of happiness in this life as in the next.

Worshipping God is for the mind and hence what bathing is for the coal-miner or the labourer after the day's work.

And each religion and each sect has got its own method of the daily worship.

The mode prescribed by Sreevyshnava holy men has been brought out in a neat booklet by Mr. M. C. Krishnaswamy Iyengar of Bangalore, and meets a long felt want of the local public.

It is timely. As in days of yore, the miseries of life today are driving normal men to turn to God for succour. Any aid to seek that succour according to the way of one's ancestors is welcome.

And worshipping the family Deity at the domestic altar is not idol-worship. The image symbolises for ocular purposes the Divine powers of creation and sustenance. The worshipper knows it as such, as for instance in the following hymn: "I bow to You who are beyond speech and mind. I bow to You who can only be conceived through speech and mind. I bow to You whose powers are endless and

magnificent. I bow to You who are an ocean of mercy! God, I am unrighteous, I don't know what my life means, I am lacking in devotion to You. I am a nobody. I have no other succour. I fall at Your feet most humbly, and crave Your Divine grace!"

And then in the great Vedic hymn *Purusha Sukta* sages have pictured the Creator and Creation, and shown man's microscopic place in the scheme of the Universe.

A worshipper who knows even the gist of that great hymn cannot be condemned as idolatrous.

We compliment the authors on producing a timely and much-needed book.

Editor.

"ಶ್ರೀವೈಷ್ಣವ ಭಗವತ್ಪ್ರಜ್ಞಾಪಿಠಃ" published by Sri M. C. Krishnaswamy Iyengar, Srirampuram, Bangalore, and Sri M. K. Singarachar, Mandya. 0-4-0.

HISTORY OF MYSORE AND THE YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS, F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up"

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION Rs. 12

LIBRARY EDITION " 6

(Continued from page 3.)

None of these things are easy to do. Artificial methods seem to the average man to be easy of attainment and hence they are advocated by all and sundry. I look upon this as a danger signal because it is always the straight and narrow way that leads to salvation. Man will be man is no argument, in my opinion, in helping him to give way to the animal passion within him; but that is the main argument used in favour of birth control by means of contraceptives. In other words, the protagonists of this method advocate free latitude to be given to both men and women to practise self-indulgence with impunity. After all even the very land which we cultivate to give us food has to be given rest because it cannot continue to remain fertile if it is over-cultivated. And yet man is not willing to exercise that same self-restraint when it comes to his own animal passion.

He is willing to waste the God-given seed and the God-given soil on which that seed should bear fruit for the sake of satisfying his own lust, and unwilling to restrain himself for the sake of a virile and healthy humanity. I challenge the statement myself that birth control by the artificial means of contraceptives has proved a success either physically, mentally or morally for the people of the West who have practised it over a number of years. On the other hand, it has contributed in no small measure to a lowering of standards of morality and to a disregard by both men and women of the fundamental responsibility given to human kind for procreation. All this apart, the artificial methods referred to in this regard are wholly impracticable in our country because of the ignorance of our people, the lack of scientific medical aid available to them, and also because of their high cost.

ABOUT THE DANGER OF COMPLICATIONS

"It has been said, that the Chinese only praise their doctor as long as he keeps them well. Notwithstanding the wisdom with which the Chinese are always credited, we Westerners cannot agree with this view. On the contrary we consider prevention better than cure and regard it of the utmost importance, not only to prevent sickness but also to guard against its consequences.

This is especially applicable in the case of the common cold, which all too often may have disastrous results.

Even to-day, after more than 30 years, the epidemic of 1918, when the Spanish influenza raged over the whole of Europe and left so many victims in its wake, is still remembered.

Influenza often starts with a common cold. It is therefore expedient to protect oneself during the dangerous seasons by taking a combination of quinine and Vitamin C. The stimulating and invigorating effect of tonic quinine has been known for years but only lately it has been discovered, that a combination of this natural product with Vitamin C, is the remedy for the common cold. This absolutely safe and harmless remedy enhances the resistance, whereby one is better able to stand up against the often dangerous complications resulting from a common cold."

By courtesy of

Vaz Dias Agency-International,
Amsterdam, Holland.

A GANDHI EPISODE

Miss Lester recalls the story of the famous Kashmiri Shawl the Mahatma had taken with him to London in 1931 as his only woollen apparel for protecting himself against the English winter. She said when the shawl had become dirty, she requested the Mahatma to leave the shawl with her so that she may wash and clean it. But he refused the offer in his own humorous way with the remark that he would turn the shawl inside out and use it. But when the other side of the shawl was also soiled by the fog, the Mahatma still refused to part with it. He attended a royal garden party and went there with his historic shawl, and on his return from the party when he was asked as to how he had managed to use the soot-covered shawl, Gandhiji replied with a broad grin on his face that he had turned the shawl again inside out and made it presentable!

U.N.O. MILK MIRACLE

Some mothers in Manila are being pressed to take free milk supplied by the United Nations International Child Endowment Fund, but they are rather uncertain of accepting the offer.

For the milk is regarded by the community as little short of miraculous!

Three women complained to a United official that their babies were always still-born. The official knew that lack of nutritious food was probably the cause, and he recommended a course of free milk.

A short while ago the three women not only gave birth to live babies, but all had twins!

AN ESSAY IN ENGLISH

A Burmese undergraduate had been requested to write an essay on the subject of 'The Banana', and after thinking the matter over for a short time, he wrote:

"The Banana are great remarkable fruit. He are constructed in the same architectural style as the honourable sausage. Difference being, skin of sausage are habitually consumed while it are not adviceable to eat rapping of banana. Perhaps are also intrisisting the following differences between the two objects: banana are held aloft while consuming; sausage usually left in reclining position.

Banana are first green in culler, then gradually turn yellowish. Sausage start out with indefinit culler (resemble terrier cotta) and retain same hau indeffinitely. Sausage depend for creation upon human being or stuffing machine, while banana ere pristine product of honourable Mother Nature.

"Both article resemble the other in that neither have pip or colozel of any kind. In case of sausage, both conclusions are attached to other sausages, honourable banana on opposite hand are joined on one end to stem; other termination are entirely loose, and finally banana are strictly members of Vegetable Kingdom, while affiliation of sausage is often undecided."

(Continued from page 2.)

degree of LL.D. (*Honoris Causa*) on the Governor of West Bengal, Dr. K. N. Katju, the Governor of Bihar, Mr. M. S. Aney and Mr. M. R. Jayakar, Vice-Chancellor of the Poona University.

The University also conferred the degree of D.Litt (*Honoris Causa*) on Mr. Sukhdeo Behari Mishra, Pandit Keshave Prasad Mishra, former head of the Department of Hindi in the University, and the degree of Doctor of Science (*Honoris Causa*) on Dr. H. J. Bhabha, and the degree of *Vachaspati* on Mr. Yadavaji Trivikramaji of Bombay.

INVESTMENT

Insurance is an investment ever-increasing in value.

"Life Insurance is the world's grandest and soundest investment, where the Capital is ever intact in times of War or Peace."

Assured of a well-protected return, it will save you worry and sleepless nights, and add years to your life.

It will enable you to give away all you wish in your lifetime and still make such an estate as you care to leave.

**Insure to-day!
To-morrow is for ever!!**

Enquiries Solicited:

THE SECRETARY.
MYSORE GOVT. INSURANCE DEPARTMENT.,
BANGALORE.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BRN., NOR. MEMBER AND MEDALIST.
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1920-22.
SERVANT: YAJURVEDA II VOLS. & RIGVEDA PADAN; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunaranan Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

Price Rs. 5-0-0.

For Copies Apply to:

THE CORONATION PRESS.

Chamaraja Road, Mysore

Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4559



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey
of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A..

Vol XI No. 13]

Monday 11-12-1950

[Price 0-1-6.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari & Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12-0-0



SHAW'S SAYINGS

Man gives every reason for his conduct, save one; every excuse for his crimes, save one; every plea for his safety, save one; and that is his cowardice.

Do not love your neighbour as yourself. If you are on good terms with yourself it is an impertinence: if on bad, an injury.

Always let your flattery be seen through; for what really flatters a man is that you think him worth flattering.

The Children are right when they call us grown-ups; that is the only difference between us and them.

It is dangerous to be sincere unless you are also stupid.

A man's mouth may be shut and his mind closed much more effectually by his knowing all about a subject, than by his knowing nothing about it.

What people call vice is eternal: what they call virtue is mere fashion.

Critics, like other people, see what they look for, not what is actually before them.

It is dangerous to be serious unless you have something real to be serious about, even when you are a great genius.

Self-sacrifice enables us to sacrifice other people without blushing.

Hypocrisy is the homage that truth pays to falsehood.

If history repeats itself, and the unexpected always happens, how incapable must Man be of learning from experience!

In this world if you do not say a thing in an irritating way you may just as well not say it at all, because people will not trouble themselves about anything that does not trouble them.

He who can, does; he who cannot, teaches.

Anarchy is a state of things in which a man may do what he likes with his own—break your head with his own stick, for instance.

Hell is paved with good intentions, not with bad ones.

Liberty means responsibility. That is why most men dread it.

Do not do unto others as you would that they should do unto you. Their tastes may not be the same.

Q: Why did you open my letters?

A: Our perfect confidence in one another gave me the right to.

When you read a biography remember that the truth is never fit for publication.

Take care to get what you like, or you will end by liking what you get.

Democracy substitutes election by the incompetent many for appointment by the corrupt few.

The man with toothache thinks everyone happy whose teeth are sound. The poverty-stricken man makes the same mistake about the rich man.

The ideal wife is one who does everything that the ideal husband likes, and nothing else.

From the moment that Woman set about doing things for reasons, instead of merely finding reasons for what she wanted to do, there was no saying what mischief she would be at next.

The low people and the high people are alike in one thing: they have no scruples, no morality. The low are beneath morality, the high above it.

The bureaucracy consists of functionaries; the aristocracy of idols; the democracy of idolaters.

The politician who once had to learn how to flatter Kings, has now to learn how to fascinate, amuse, coax, humbug, frighten, or otherwise strike the fancy of the electorate.

Every fool believes what his teachers tell him, and calls his credulity science, as confidently as his father called it divine revelation.

ARABINDA GHOSH



Sri Aurobindo was born in Calcutta on August 15, 1872. At the age of seven he was sent to England along with his two elder brothers and was privately educated in an English family at Manchester till he joined St. Paul's School in London in 1885. Towards the end of 1889 he went from St. Paul's with a senior classical scholarship to King's College, Cambridge, where he studied for two years. He won all the prizes in one year for Greek and Latin verse. He passed high in the First Part of the Tripos but he did not care to take the degree by appearing for the Second Part. In 1890 he passed the open competition for the Indian Civil Service, but he was disqualified from service on the ground that he had failed in the riding test. His earlier activities at Cambridge as a member of the Indian Majlis might have influenced the authorities in excluding him from the I.C.S. Anyway, young Aurobindo did not appear to have regretted this failure. He had felt no call for the I.C.S., and he had already felt drawn to the struggle against foreign rule in India. During the last days of his stay in England, he attended a private meeting of Indians in London at which a secret society with the romantic name of the "Lotus and the Dagger" was formed in which all the members took the vow to adopt each some chosen part in overthrowing foreign rule in India. Though the Society was still-born, Sri Aurobindo personally kept his vow.

Returning to India, Sri Aurobindo passed 13 years, from 1893 to 1906, in the Baroda Service, first in the Settlement and Revenue Department and in Secretariat work for the Maharaja, afterwards as Professor of English, and finally as Vice-Principal in the Baroda College. These were years of self-culture, of literary activity—for much of the poetry afterwards published from Pondichery was written at this time—and of preparation for his future

work. A great part of the last years of this period was spent on leave in silent political activity, for he was barred from public action by his position at Baroda. The outbreak of the agitation against Bengal partition gave him the opportunity to give up the Baroda service. He left Baroda in 1906, and went to Calcutta as Principal of the newly-founded Bengal National College.

Sri Aurobindo while in England, had rebelled against the leadership of Dadabhai Naoroji and here in India his position was the same as Tilak's and of other Nationalist leaders who were by no means pacifists or worshippers of Ahimsa. His political activity lasted only four years. But during that short period as one of the leaders of the newly-formed Nationalist Party, Sri Aurobindo wrought a great change in the political thought of the country through his speeches and writings and through those famous, though short-lived, journals, *Bande Mataram*, *The Karma-Yogin* and *Dharma*.

Sri Aurobindo's Nationalist Party brushed aside the Moderates' policy of begging and petitioning the British Government and Swaraj, through the starting of Swadeshi industries, the foundation of Arbitration Courts, the opening of National Schools and Colleges and organising indigenous institutions for self-defence. The new party hoped to capture the Congress from the Moderates and make it the spear-head of the Freedom struggle. But the country was not yet ripe for the daring programme: violence broke out in Bengal and upset all plans. Sri Aurobindo was prosecuted for sedition in 1907 but acquitted. In 1908, he was detained in the Alipur Jail, suspected to be implicated in the Alipur Conspiracy Case, but earned his acquittal through the brilliant advocacy of C. R. Das. A third prosecution was launched against him in 1910, but by then he had already left British territory and

(Continued on page 6).

The Rationalist.

Monday 4-12-1950.

"KING" ARABINDA GHOSH

When we are celebrating the Birthdays of Big-wigs,—Nehru's birthday, Patel's birthday, Prasad's birthday, and Amrit Kaur's birthday — — why not? — — God seeks to pull us up, and sends His death-rays, and so we have Shaw's death, Ramana Maharshi's death, Arabinda Ghosh's death.

Bernard Shaw was a non-religious, secular, twentieth century Voltaire. Ramana Maharshi was a corpulent, full-bodied seer, living in the midst of a hall-full of devotees. Arabinda Ghosh was a self-centred, isolated spiritualist, living in a world of his own, "far from the madding crowd."

Yet all of them are dead, are equally dead! Why? Why not the Legislative Assembly of the Sovereign Republic now in session enact that there shall be no death hereafter? The suggestion is not more absurd than many of the laws that are actually being enacted.

The law may be enacted, but no Cabinet can coerce God into giving His assent to it, as it can coerce a President or a Rajapramukh!

Clotaire, a valorous king of the Franks, at the approach of death, exclaimed in surprise, "What Great God is this, that pulls down the strength of the strongest kings?"

The Great God has got death in His repertoire as a medicine, as a weapon, as a lesson. He sends death as a medicine to end the misery of men. He sends death to wicked men in power as a punishment. He sends death as a lesson to men who have succumbed to worldly pleasures.

Benjamin Franklin of America wrote to M. Leroy of the French Academy in 1789, "Our Constitution is in actual operation; everything appears to promise that it will last; but in this world nothing is certain but death and taxes!"

Thus death is a prerogative of God; and taxes are imposed by spend-thrift "Popular Governments" set up by a thoughtless public.

So Arabinda Ghosh is dead. He was born on the 15th August 1871. His birth was portent and prophetic, and 15th August has become our Independence Day! What coincidence!

"Long after this controversy is hushed to silence, long after this turmoil, this agitation will have ceased, long after he is dead and gone, he will be looked upon as the poet of patriotism, as the prophet of nationalism, and as the lover of humanity. His words will be echoed and re-echoed not only in India, but over distant seas and distant lands"; said another prophetic Bengalee, C. R. Das, in his peroration as defence counsel in the treason trial of Arabinda Ghosh in 1909.

Today, even immediately after his death nobody can describe that as unmeasured praise by a blind partisan.

Let us also quote the measured expressions of a pronounced opponent, the distinguished author of "Indian Unrest," Sir Valentine Chirol. Tracing the growth of the revolutionary movement in Bengal he says, "The revolt began rapidly to assume the revolutionary complexion in the religious and social as well as in the political domain, which Tilak had for years past, as we have seen, laboured to impart to his propaganda in the Deccan, and, as far as his personal influence and counsels availed, in every part of India with which he was in contact. The ground had already been prepared for this transformation by spade-work in the Bengalee Press conducted by two of Tilak's chief disciples in Bengal. One was Mr. Bipin

bandra Pal, the bold exponent of *Swaraj*, whose programme I have already quoted. The other was Mr. Arabindo Ghosh, one of the most remarkable figures that Indian unrest has produced. Educated in England, and so thoroughly that when he returned to India he found it difficult to express himself in Bengali, he is not only a high-caste Hindu, but he is one of those Hindu mystics who believe that, by the practice of the most extreme forms of yoga asceticism, man can transform himself into a super-man, and he has constituted himself the high-priest of a religious revival which has taken a profound hold on the imagination of the emotional youth of Bengal. His ethical gospel is not devoid of grandeur. It is based mainly on the teachings of Krishna to Arjuna as revealed in the *Bhagvad-Gita*, and I cannot hope to define its moral purpose better

than by borrowing the following sentence from Mrs. Besant's introduction to her translation of "The Lord's Song":—

'It is meant to lift the aspirant from the lower levels of renunciation where objects are renounced, to the loftier heights where desires are dead, and where the Yogi dwells in calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life.'

This reading of the *Bhagvad-Gita* differentiates the newer Indian conception of renunciation, which does not exclude but rather prescribes the duty of service to society, from the older conception, which was concerned merely to procure the salvation of the individual by his complete detachment from all mundane affairs."

(To be continued.)

Editor.

HISTORY OF MYSORE AND THE YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION Rs. 12

LIBRARY EDITION " 6

(Continued from page 3.)

reached Pondichery. He arrived in Pondichery on April 4, 1910.

Earlier, during the detention in the Alipur Jail, according to Sri Aurobindo himself, he had a profound religious experience which totally altered the course of his life. In a vision, he saw the spirit of God all around him in the prison and later again in the court, and heard a definite message. The message said:

“Something has been shown to you in this year of seclusion, something about which you had your doubts, and it is the truth of the Hindu religion. It is this religion that I am raising up before the world. It is this that I have perfected and developed through the rishis, saints and avatars, and now it is going forth to do my work among the nations. I am raising up this nation to send forth my word. This is the Sanatana Dharma, this is the eternal religion which you did not really know before, but which I have now revealed to you. The agnostic and the sceptic in you have been answered, for I have given you proofs within and without you, physical and subjective, which have satisfied you. When you go forth, speak to your nation always this word, that it is for the Sanatana Dharma that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world It is for the Dharma that India exists.”

Retiring from political activities in obedience to the call, Sri Aurobindo devoted himself to the practice of Yoga. Sri Aurobindo lived at first in retirement at Pondicherry with four or five companions. Afterwards more and yet more began to come to him to follow his spiritual path and the number became so large that a community of *sadhaks* had to be formed for the maintenance and collective guidance of those who had left everything behind for the sake of a higher life. This was the foundation of the Sri Aurobindo Ashram.

(To be continued)

TEACHING BY PARROT

Ten-years-old Michael James, of Warmley near Bristol, Glos, is being taught to speak by—a parrot!

As a result of the blitz Michael, although a clever little mimic of animals and birds cannot speak properly. Before his father's pet parrot began to “teach” him, he could say only a few short words.

It was Michael's success as an animal and bird imitator that gave his father the idea. He decided to experiment to see whether his son could repeat what the parrot said! Michael himself is keen on the idea.

Bus conductor Mr. James has been an invalid for some months. He declares that if the parrot succeeds in teaching Michael to speak properly by the end of the year it will be his finest tonic!

“HOBSON'S CHOICE

We all say it, but do you know why? Tobias Hobson was a carrier and livery-stableman who lived in Cambridge in the 17th century and was the first man in Britain to let out hackney horses. His horses were always ready and fit for riding and he treated every customer with scrupulous fairness.

When one called for a horse he was conducted to the stables: Hobson always asked the customer to take the horse standing next to the stable door. To any objection Hobson curtly replied: “This or none!” Hence “Hobson's Choice.”

Hobson amassed a large fortune before he died, aged 84. Part of it he left for public purposes in Cambridge, including the endowment of a conduit named after him.

FOOD AND SOCIETY.

r. Subrahmanyam, Director of the Central Food Technological Research Institute, addressing the Social Science Seminar of the Mysore University, observed :

From the earliest days, food has had a profound effect on human society. It has helped bring people together and absence of it has kept them apart. Every conquering nation segregated itself in regard to food. This served usefully for a time as it maintained unity in its own ranks. Later, this very nature worked against them because it united the enemies and ultimately brought about their own defeat. The history of our own country could have been different if the British had mixed more freely or the Hindus and Moslems or Brahmins and Non-brahmins had exchanged their food more freely.

At the present time, the absence of sufficient food is having another type of effect on Society. We are forced to become anti-social and this is steadily having its effect, particularly on the poorer classes. There is a growing dissatisfaction, with the feeling that some have much more than what they need, while most others have nothing even for their living. The present controls and rationing are having a wholesome effect, but they will break down if the rationed quantity goes any lower. As things stand, the outlook is not very promising because our population is fast increasing while our production has remained almost stationary. Our foremost problem therefore is the appeasement of hunger and that can be done if we change some of our food habits. If we replace part of our diet with tubers which can be more abundantly produced from land, we need not go so short, in fact, we may even have enough for all our needs.

Human ingenuity has always found ways of getting round difficulties. When there was

serious shortage of the important nitrogenous fertilizers, man found a method of fixing the nitrogen of the air. Similarly, man may one day succeed in utilising the carbon dioxide of the air for the synthesis of human food. That time is probably a long way off, but we should deal with the present in such a way that our present society does not break down, that every man, woman and child has enough to eat and leads a normal and peaceful life.

WORKING AT 100

Still working at the age of 100 is Mr. Theodore C. Taylor, of Grassington, Yorks, who is head of a Batley weaving firm which was founded by his great-grandfather. He often rises at 6 a.m. and travels 40 miles to his office, where he does an eight-hour day. His is a private, profit-sharing firm, and since he started the profit-sharing 58 years ago more than £2,000,000 has been paid out as bonus, and about four-fifths of the total share capital of the business is owned by the 1,500 employees.

One of Mr. Taylor's greatest achievements was in helping to suppress the Indian opium traffic with China. Not long ago he went on a dollar-earning business trip to the U.S.A.

When a reporter interviewed Mr. Taylor on his 97th birthday, he shook hands afterwards and said he hoped he would have the pleasure of interviewing him on his 98th birthday. "I don't see why you shouldn't—you look well enough," replied Mr. Taylor, his eyes twinkling!

INVESTMENT

Insurance is an investment ever-increasing in value.

"Life Insurance is the world's grandest and soundest investment, when the Capital is ever intact in times of War or Peace."

Assured of a well-protected return, it will save you worry and sleepless nights, and add years to your life.

It will enable you to give away all you wish in your lifetime and still make such an estate as you care to leave.

Insure to-day!
To-morrow is for ever!!

Enquiries Solicited:

THE SECRETARY,
MYSORE GOVT. INSURANCE DEPARTMENT.,
BANGALORE.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BERN., HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1922-23,
EDITOR: TAJURVEDA IN VOL. 8, RIGVEDA PADA; EDITOR "RATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

For Copies Apply to:

Price Rs. 5-0-0.

THE CORONATION PRESS,

Chamaraja Road, Mysore

Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4559



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey
of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

Vol. XI No. 14]

Monday 18-12-1950

[Price 0-1-6.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12-0-0



MIRACULOUS CURES

More details about the much talked of and at the same time much scoffed at miraculous cures effected by the 11-year-old peasant boy of Angul are now furnished by a correspondent.

Reintarai, he writes, is a village in Angul Sub Division in Dhenkanal District in Orissa Province. This village is on Sambalpur-Meramandali bus route.

Angul is 100 miles on the west towards Sambalpur and 16 miles from Meramandali on the east. Village Reintarai is four mile on Sambalpur-Angul route.

Sri Nepal Chandra Sahu was born in 1939, and used to take his cattle to the forest for grazing. It was on one fateful day in latter part of the year 1949, that this boy, Nepal Chandra Sahu, was lying down with pain in his stomach under a popul tree in the afternoon, when a sadhu appeared on the scene and asked him to massage his body. Declining to do as bidden by the sadhu at first as he was himself in agony, the boy eventually was persuaded to do the massaging. No sooner had he started massaging than he began to feel relief and the sadhu fell off to sleep.

About half an hour after, the sadhu woke up and asked the boy how he felt to which the boy replied that he had got rid of his pain and was feeling quite alright. When he interrogated the sadhu as to how he was able to shake off his pain, the sadhu beckoned him to accompany him to a nearby hill, called Mandhara-chal hill, where he showed him a tree the leaves of which, he said, will cure all bodily ailments if approached in a particular direction. By another approach to the tree the leaves will have the effect of curing ills from which animals suffered. If a third direction to the tree was to be followed, not the leaves but the earth under the tree, was to be picked up and given by which all wishes can be realised.

The sadhu cautioned him to observe three things :

1. Not to accept any money for the *prasad*
2. After taking *prasad* everybody had to be very cautious for 21 days; they should take purely vegetarian diet, avoid intoxicants and lead a brahmachari's life.

3. *Prasad* to be distributed on Monday Tuesday and Wednesday in a week and by the divine power they will be cured.

Giving him the directions, the sadhu asked the boy to look after his cattle and as the boy turned, the sadhu was nowhere to be seen. Returning home, the boy forgot all about his encounter with the sadhu and the directions given by him

After four months, the sadhu appeared in the dream of the boy and asked him why he was not carrying out the instructions given by him. In the dream itself the boy told the sadhu that it was all blank to him and requested him to repeat the directions that were given to him some time ago. The sadhu repeated what he told him about the bodily ailments and before he could tell him about the directions to be followed to the tree for effecting cures of animals and for realising all wishes the boy's dream was broken.

About the miraculous cures that are being effected at that place, I can vouchsafe for the cure of cancer of a person who went from Nagpur. On the night of the 19th November he was very bad and when some glucose water was given to him, its passage was blocked. He was taken to this miracle worker who merely touched the place and immediately that glucose water could go into the system and not only that but the sick man swallowed two glasses of water in the hut. The boy asked this man to come the next day and take the *prasad* and go home. Next day, he took the medicine and returned home quite happy. Another instance to which I can testify is of a lady, who was brought to the place in a stretcher and after the medicine was administered, she walked back to Angul, a distance of 4 miles.

Thousands of people are camping at Sambalpur and Meramandali to go to Reintarai; people from all parts of the country are flocking. The village Reintarai has become a sacred place. Special cars, taxis and buses are plying up and down to Reintarai.

No proper arrangements exist for the public at Sambalpur, Meramandali, Angul or at Reintarai for their stay. Pilgrims are staying under the shade of the trees and in open places on both sides of the road. So far neither Government nor any public organisations have moved in the matter of providing facilities to the visitors, who are pouring in their thousands. Of course, some handful of Reserve Police Force are placed under the supervision of two S. I. of Police for maintaining peace and order at Reintarai.

* * *
We have seen the gratuitous warning issued by Sir C. V. Raman to the public with regard to this.

Some people *can* make fools of themselves !

We rather think that next to its politicians, there is no greater hoax in India than Indian scientists. Their inventions are bunkum, their conferences are balderdash, they fatten on public money and waste it like water, and yet Dr. Raman presumes to warn the open-eyed public against being deceived by this innocent medium !

There are more things under heaven than 1000 Ramans can discover in 10000 years. And yet, without seeing the boy, without investigating the tree as a true scientist should do, Sir Raman hastens to utter an inane warning. Has he *seen* air ? Has he *seen* wireless ? Has he *seen* the atom ? Has he *seen* life ? What is the worth of his so-called life-time of research ? Yet he poses as an authority on whose words the public should rely !

Editor.

HISTORY OF MYSORE AND THE YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"The cob-webs and smoke-screens of Mysore History have been blown away ; and the s authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION Rs. 12

LIBRARY EDITION , 6

The Rationalist.

Monday 18-12-1950.

"KING" ARAVINDA GHOSH

II

The title "King" is from our recollection of having heard him designated as such during the fiery days of Bengal partition. When every town in the land was ringing with the names of "Lal, Bal, Pal", of the orators Surendranath Banerjee and Madan Mohan Malaviya, the Demosthenes and Cicero of India, Aravinda Ghosh was being spoken of as the grandest of them all, and as the king of patriots.

That such a fiery political leader should have become a potent spiritual force not long after, sounds like the story of Viswamitra who changed from Rajarshi into Brahmarshi by his magnificent *tapas*.

His trial as an accused in the Muzaffarpur Bomb Case may be said to find a parallel in the trial of Mr. Savarkar as an accused in the Gandhi Murder Case in our own day. It shows that peace-protesting Nehruvian democracy can take a leaf out of Curzonian autocracy without qualms.

One of the ironies of the trial was that Beachcroft, the Sessions Judge, was a fellow-competitor in the Civil Service 18 years earlier, and had stood second while Aravinda Ghosh had stood first!

We may have an idea of the quality of leadership of Aravinda Ghosh and his compeers as compared with those of to-day, when we recall that they forced the mighty British Government to acknowledge defeat and undo the partition of Bengal, while our brilliant leaders of to-day have quietly acquiesced in the

partition not only of Bengal but of the Punjab and of the whole land! Comment is needless!

That a leader of such calibre should have so completely wrenched himself from the work-a-day world, and become transformed into a speechless and transcendent mystic is unique in the annals of militant political leadership. Mazzini and Garibaldi of Italy, Mirabeau, Robespierre, Danton and Marat of France, Pym, Hampden and Cromwell of England, Lenin and Stalin, and even Adams, Jefferson, and Washington of America, come nowhere near Aravinda Ghosh as personalities.

His body has now passed away. But his fame cannot die with him. In the history of the resurgence of Indian nationalism, his name will be recorded in golden letters, and the memory of his personality will inspire his countrymen from generation to generation.

"We give the following quotation for our readers as a sample of his thoughts as a political leader:—

There are three rights which are particularly cherished by free nations. In a nation the sovereign powers of Government may be enjoyed by the few or the many, but there are three things to which the people in European countries cling, which they persistently claim, and after which, if they have them not, they always aspire. These are first, the right of a free Press, secondly, the right of free public meeting, and, thirdly, the right of association. There is a particular reason why they cling to these three as inherent rights which they claim as sacred and with which authority has no right to interfere. The right of free speech ensures to the people the power which is the greatest means for self-development, and that is the power of spreading the idea. According to our philosophy it is the idea which is building up the world. It is the idea which expresses itself in matter and takes to itself bodies. This is true also in the life of human

ity; it is true in politics, in the progress and life of a nation. It is the idea which shapes material institutions. It is the idea which builds up and destroys administrations and governments. Therefore the idea is a mighty force, even when it has no physical power behind it, even when it is not equipped with means, even when it has not organised itself in institutions and associations. Even then the idea moves freely abroad through the minds of thousands of men and becomes a mighty force. It is a power which by the very act of being impalpable assumes all the greater potency, and produces all the more stupendous results. Therefore the right of free speech is cherished because it gives the idea free movement, gives the nation that power which ensures its future development, which ensures success in any struggle for national life, however stripped it may be of means and instruments. It is enough that the idea is there and that the idea lives and circulates. Then the idea materializes itself, finds means and instruments, conquers all obstacles and goes on developing until it is expressed and established in permanent and victorious forms!

"This is the mighty association, which unites the people of West Bengal with the people of East and North Bengal and defies partition, because it embraces every son of the land, — *bhai bhai ek thain*, or brother and brother massed inseparably together. This is the ideal that is abroad and is waking more and more consciously within us. It is not merely a common self-interest. It awakens God within us and says, "You are all one, you are all brothers. There is one place in which you all meet and that is your common Mother. That is not merely the soil. That is not merely a division of land, but it is a living thing. It is the Mother in whom you move and have your being. "Realise God in the nation, realise God in your brother, realise God in a wide human association." This is the ideal by which

humanity is moved all over the world, the ideal which is the *dharma* of the Kaliyuga, and it is the ideal of love and service which the young men of Bengal so thoroughly realised, love and service to your brothers, love and service to your Mother, and this is the association we are forming, the great association of the people of Bengal and of the whole people of India. It increases and will grow for ever in spite of all the obstacles that rise in its way. When the spirit of Aswini Kumar Dutt comes into every leader of the people and the nation becomes one great Swadesh Bandhav Samiti, then it will be accomplished. This is for ever our national ideal, and in its strength our nation will rise whatever law they make; our nation will rise and live by the force of the law of its own being. For the fiat of God has gone out to the Indian nation, "Unite, be free, be one, be great!"

* * *

Before the ink is dry of our obituary of Aravinda Ghosh, Death has taken another toll, of one of the highest of the nation, Sirdar Patel. You may amass power, You may amass prestige, You may amass wealth: yet death comes on you from behind and strangles you! Nothing can save you!

So Sirdar Patel is dead! He hoped to rebuild the Somanath Temple. He hoped to hold power for 10 years and build a strong nation. He hoped to carry the next elections crushing the opponents like a steam road-roller. He is dead! We bid him farewell!

Editor.

MARRIAGE



SOW, VIJAYALAXMI, daughter of late R. Rama Iya, Advocate, Mysore, with Chi. S. RANGASWAMY, son of Sastravidyaprabina Dr. S Subba Rao, Bangalore, on 18-12-1950 at 1022, Chamarajapuram, Mysore.

C. F. T. R. I.

Dr. V. Subrahmanyam, the genial Director of the India Government's golden-spoon scientific baby at Mysore, the Central Food Technological Research Institute, invited the local Press to meet Dr. R. R. Williams, the celebrated scientist of Nellore and New York, on the occasion of his visit to the Institute on the 8th last. Dr. Williams and the visitors were taken round one smart laboratory after another by young scientists, and were shown how the guts were taken out of all food articles, grains, fruits, roots, and vegetables, in order to see how the demon of the food problem could be tackled and vanquished. While each laboratory room had its own wonders to show, there was one to which the Editor of the Rationalist was thrust in, with a temperature of 20° below zero, with snow falling as in Iceland and flaking over walls, roofs, and door-sills. The feet froze at the first step, and were restored by the warmth descending from the head!

Assembling in the handsome hall of the mansions later, the guests were treated to lunch with normal and experimental dishes and drinks.

Then Dr. Subrahmanyam welcomed Dr. Williams as a distinguished and beneficent scientist whose discovery of vitamin B1, had conferred a boon on humanity. He also explained the work of the Institute, and said that its achievements would largely depend on the sympathy, good-will, and appreciation extended to it by the public.

Addressing the gathering by request, Dr. Williams said that he was thrilled by what he had seen at the Institute, spoke of his work in synthesising vitamin B1, and of the effect of rice processed with it in curbing beri beri in the Philipphines. He also explained his present experiments to process children's food.

After complimenting Dr. Subrahmanyam and his associate scientists on their interesting and useful work, and wishing them success, the assembled guests dispersed.

DALVOY SCHOOL, MYSORE

The Opening of the new blocks of buildings of the School will be performed on the 23rd inst., by Mr. K. Gurudutt, Director of Public Instruction.

Addresses will be presented on the occasion to the two principal donors, Dharmaratnakara K. Nandi Basappa, and Sri K. Veerabhadra Mudaliar.

VACANCY FOR B.A.

A Young graduate from a leading university had been looking around successively for a position, for employment and for a job. Entering an office, he asked to see the manager and while waiting he said to the office-boy :

"Do you suppose there is any opening here for a university graduate?"

"Well, there will be," was the reply, "if the boss don't raise my salary to three dollars a week by tomorrow night."

B.C. 1137

Two American farmers, who were visiting a museum were seen standing in front of an Egyptian mummy over which hung a placard bearing the inscription: "B.C. 1137."

Both visitors were much mystified by the inscription.

"What do you make of that, Jim?"

"Well," said Jim, "Idunno; but maybe it was the number of the car that killed him."

IMPORTANT BROADCASTS FOR INDIAN INDUSTRY



The Indian industry will be able to listen to special and very interesting radio transmission on Tuesday, December 19th. on the 9 and 25 metre bands at 16 o'clock G.M.T. i.e. 21:30 Indian Standard Time.

Mr. John Warren, radio reporter well known in India through his previous activities there, will visit at that time one of the prominent Netherlands manufacturing enterprises, the "N.V. Chemische Fabriek (Chemical Works) Naarden" at Naarden and will tell Indian listeners what he sees in the perfumes-composition—and flavouring materials departments, and the extensive plants for the production of glycerine, theobromine and caffeine and the many other factory departments, where 500 experienced workers are manufacturing the special products for the Indian market.

A second contact between the Indian and the Netherlands' industries will be made on Monday, December 25th. via Radio Netherlands at 16 o'clock G.M.T. (21:30 Indian Standard Time) on short waves 19 and 25 metres bands, when a programme of Christmas greetings will be broadcasted.

This broadcast will probably be introduced by the Ambassador of India, His Excellency Dr. Mohan Sinha Metha, one of the most popular figures among the Diplomatic Corps at The Hague.

Mr. C. Uriot, head of the India Department of the "Naarden" factory, will broadcast Christmas greetings from the Low Lands by the sea to the management and the staff of "Naarden"'s subsidiary company, the "Naarden" Chemical Works (India) Ltd. at Bombay and to the Netherlands colony in India, as well as to all enterprises in India, who are in business relations with the Netherlands.

These two India-Netherlands broadcasts will certainly confirm and strengthen the bonds of friendship and goodwill existing between these two great nations, who have so much in common—the firm will to maintain their place among the nations of the world, and to ensure peace and prosperity for their hard working people.

By courtesy of

Vaz Dias Agency-International,
Amsterdam, Holland.

HEARING AID



The editor of a paper was a firm believer in personal economy. A salesman once endeavoured to interest him in a hearing aid which sold for several hundred dollars.

"Oh, I can get along with something much cheaper than that," the editor told him. "You just wait here a minute, and I'll show you."

He disappeared into the inner recesses of his private office, and a few moments later, reappeared with a tiny wire with no apparent connection running from his vest pocket to his ear.

"This," he proclaimed, "can be purchased for a few cents."

"That!" the salesman hooted. "How can a little scrap of wire help you to hear?" The editor laughed.

"When people see this," he rejoined, "they'll talk louder!"

NOTHING TO OFFER



Judge: "Have you anything to offer the court before sentence is passed on you?"

Prisoner: "No, your honour, my lawyer took my last rupee."

INVESTMENT

Insurance is an investment ever-increasing in value.

"Life Insurance is the world's grandest and soundest investment, where the Capital is ever intact in times of War or Peace."

Assured of a well-protected return, it will save you worry and sleepless nights, and add years to your life.

It will enable you to give away all you wish in your lifetime and still make such an estate as you care to leave.

Insure to-day!

To-morrow is for ever!!

Enquiries Solicited:

THE SECRETARY.
MYSORE GOVT. INSURANCE DEPARTMENT.,
BANGALORE.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ET. DON., HON. MEMBER AND JOURNALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1949-50.
EDITOR: TANJAVUR N. VELU, 2 SHIVAJI PARK, BOMBAY "RATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5-0-0 net.

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunarana Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

For Copies Apply to:

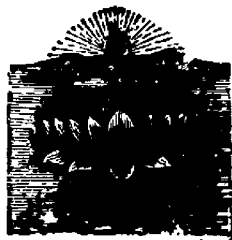
Price Rs. 5-0-0.

THE CORONATION PRESS,

Chamaraja Road, Mysore.

Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4859



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey
of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Asst. Editor: G. S. JOSYER, M.A.

VOL XI No. 15]

Monday 25—12—1950

[PRICE 0—1—6.

BENGAL
LAMPS
THEY STAY BRIGHTER LONGER

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. F.R.S., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. DENIS, HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1928-29.
SERIES: VAJRAVEDI N VOL. 2. & REVUE PAPA: EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty—
me could be so absolutely sure about anything! Which is right? Why don't authors put
their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net.

VANDE MATARAM

The following translation of this famous National Song is by Aravinda Ghosh :

Mother, I bow to thee !
 Rich with thy hurrying streams,
 Bright with thy orchard gleams,
 Cool with thy winds of delight,
 Dark fields waving, Mother of might,
 Mother free.
 Glory of moonlight dreams,
 Over thy beaches and lordly streams ;
 Clad in thy blossoming trees,
 Mother, giver of ease,
 Laughing low and sweet !
 Mother, I kiss thy feet,
 Speaker sweet and low !
 Mother, to thee I bow.
 Who hath said thou art weak in thy lands,
 When the swords flash out in seventy million hands,

And seventy million voices roar
 Thy dreadful name from shore to shore ?
 With many strengths who art mighty and stored,

To thee I call, Mother and Lord !
 Thou who savest, arise and save !
 To her I cry who ever her foemen drove
 Back from plain and sea
 And shook herself free.
 Thou art wisdom, thou art law,
 Thou our heart, our soul, our breath,
 Thou the love divine, the awe
 In our hearts that conquers death.
 Thine the strength that nerves the arm,
 Thine the beauty, thine the charm.
 Every image made divine
 In our temples is but thine.
 Thou art Durga, Lady and Queen,
 With her hands that strike and her sword of

Thou art Lakshmi Lotus-throned,
 And the muse a hundred-toned.

Pure and perfect without peer,
 Mother, lend thine ear.
 Rich with thy hurrying streams,
 Bright with thy orchard gleams,
 Dark of hue, O candid-fair,
 In thy soul, with jewelled hair
 And thy glorious smile divine,
 Loveliest of all earthly lands,
 Showering wealth from well-stored hands !
 Mother, mother mine !
 Mother sweet, I bow to thee,
 Mother great and Free !
 Bow to thee mother
 Richly-watered, richly fruited,
 Cool with the winds of the south
 Dark with the crops of the harvest
 The mother !

Her strands rejoicing in the glory of the moonlight
 Her lands clothed beautifully with her trees
 in flowering bloom,
 Sweet of laughter, sweet of speech,
 The Mother, giver of boons, giver of bliss !
 Terrible with the clamorous shout of seventy
 million throats

And the sharpness of swords raised in twice
 seventy million hands
 Who sayeth to thee, Mother, that thou art
 weak ?

Holder of multitudinous strength,
 I bow to her who saves,
 To her who drives from her the armies of her
 foemen, the Mother.

Thou art knowledge, thou art conduct,
 Thou our heart, thou our soul,
 For thou art the life in our body.
 In the arm thou art might, O Mother,
 In the heart, O Mother, thou art love and faith.

The Rationalist.

Monday 25-12-1950.

THE WEEK

Three of the greatest men of the world died unnatural deaths, Socrates, Christ, Gandhi; Socrates by poison, Christ by the crucifix, and Gandhi by the bullet.

It is strange! Even modern Parasurama, Sirdar Patel, died a natural death, on his bed, and at the hands of his doctors.

All the three were born in small countries; Socrates in Greece, Christ in Palestine, Gandhi in Gujarat.

The teachings of all the three offended their fellow men; and so they were got rid of.

But their memory is undying, their teachings are undying, and will last "as long as the sun and moon."

Today we celebrate the birth of Christ. But Christ was not born on the 25th December. In the 4th century the birthday was being celebrated on the 28th December or the 6th January. It was in the 5th century that it was agreed to celebrate it on the 25th December. Christ was born in 4 B.C., i.e., the "4th year before Christ," and not in 1 A.D. And we talk of 1 B.C. and 2 B.C., as before Christ, and call the 5th year after his birth, as the year of his birth, for A.D. *Anno Domini*, means "the year of the teacher's birth!"

So 25th December is not the day of Christ's birth, and 1 A.D. is not the year of his birth. Yet we pretend that they both are!

Of all irrational fools, man is really a prize fool! His capacity to live under false facts is endless.

Were not our Ambassador at U.N., Mr. B.N. Rao, too busy with nothings, we would suggest his moving this matter there and get 1951 A.D. recognised as 1955 A.D. Even Russia would not veto this thing. Otherwise mankind would be guilty of giving a false age, like some High Court Judges.

Thus we are driven to the conclusion that the fixing of 25 December as the day of Christ's birth, is patently wrong, and patently false. We have to assume that the exact date was unknown, and some day had to be fixed, and one day is as good as another!

However 1955 years ago a shepherd boy was born in Palestine, and though he lived only for 34 years his deeds and teachings have earned him the everlasting veneration of a large section of mankind.

That he was condemned to death when he was only 34, should cause us no surprise, because in our own day we see how the Orissa Government treats the 12 year old wonder cowherd boy, Nepal Baba. We need not abuse Pilate as a barbarous bounder. We have got Pilates in our own "enlightened" day.

The Christmas week is used as an occasion for devotion, for thanks-giving, and for prayers for happiness in the future.

If only Christians used it also for imbibing the following teachings of Christ, the world would be all the better:

"Blessed are the poor in spirit. Blessed are they that mourn.

Blessed are the Meek.

Blessed are they who hunger and thirst after righteousness.

Blessed are the merciful.

Blessed are the pure in heart. Blessed are the peacemakers.

Blessed are those persecuted for righteousness sake.

Unless your righteousness exceeds that of the scribes and pharisees, you shall not enter the kingdom of heaven.

Swear not at all; let your communication be yea or nay.

Resist not evil, but whoever shall smite you on the right cheek, turn to him the other so. If any man sue you at law and take your coat, let him have your cloak also.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that persecute you.

When you give alms or do charity do not sound a trumpet before you; let not your left hand know what your right hand does.

Lay not up for yourself treasures upon earth, where moth and rust corrupt, and thieves break through and steal.

Lay up for yourself treasures in heaven, for where your treasure is there your heart also will be.

Take no thought of your life, food, or raiment, but seek the kingdom of God and his righteousness.

Judge not, that you be not judged. All things whatever that you wish others to do to you, do you even so to them." *Editor.*

HISTORY OF MYSORE

AND THE

YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION Rs. 12

LIBRARY EDITION ,, 6

10 DISAPPOINTMENTS

With hardly three weeks left for the year to run out, political circles in the Capital are recounting the Prime Minister's ten big disappointments on the domestic front during 1950, which are indicative of the growing cleavage in the Congress Parliament and the Central Government, says a report.

1. Mr. Nehru's main disappointment, rather the first rude shock of 1950, related to the failure of his very best efforts to get Rajaji elected as the first President of the Indian Republic. His disappointment was so keen that when he saw Rajaji off at the Palam airport, on January 27, he burst into tears.

2. The Prime Minister passionately pleaded for the dissolution of the Constituent Assembly after the new Constitution was finally adopted, instead of converting it into an interim Parliament, because he was anxious to draft fresh blood into the nation's Parliament even through the dubious channel of indirect elections through States' legislatures. But the Congress Party caucus, dominated by the Patel group, saw to it that no such thing happened.

3. The Prime Minister next thought of radically reshuffling the Central cabinet, at least, following the inaugurations of the new Constitution, to bring-in more competent persons. But again the old guard thwarted his efforts and made him, on the other hand, dole out Deputy Ministerships as bribes to shut the mouths of truculent Congress MPs.

4. Mr. Nehru's pet theory of nationalisation of key industries has not only been abandoned, but also the existing Government-owned industries like the Sindhri Fertiliser Factory and the Hindustan Aircraft, Limited, are being converted into public limited companies, with provision for non-official management boards.

5. Mr. Nehru has opposed Tandon's election tooth and nail and even threatened resignation

if he were elected Congress President. In spite of it, the Deputy Prime minister and several other ministers of the Central Cabinet publicly rallied support in favour of Tandon and thus humiliated their leader by getting Tandon elected.

6. The Prime Minister's stubborn refusal to join the Working Committee under Tandon's presidentship was overcome by giving Mr. Nehru "paper mandates" at Nasik, which for all practical purposes, are dead letters today. No wonder the Prime Minister is reported to be sorry now for having agreed to join the Working Committee. To indicate his disappointment, he went away to Bombay to organise some children's fete when the new Working Committee met, for the first time, in the Capital.

7. Mr. Nehru's repeated efforts to assume control of the Congress election machinery, to avoid nepotism and factional rivalries for the sake of Congress tickets during next election have also been defeated. Recently, despite the Prime Minister's well known views on the subject, the Working Committee decided to stick to the old procedure which gave unfettered control to the Patel group.

8. The Prime Minister's passionate plea in favour of early general elections in April-May next year has been nullified by the non-operation of the States Governments, many of whom received hints from New Delhi to oppose early elections.

9. Mr. Nehru wanted stern action to be taken against black marketeers and hoarders on a countrywide scale. He sent numerous letters to Chief Ministers of States sternly rebuking them for not taking effective steps to punish black marketeers. He even advocated preventive detention of black marketeers.

But the vested interests saw to it that the henchmen in the Central and States Governments did no such thing. After so much publicity about police raids and arrests of

few stray black-marketeers, the campaign has been dropped overnight like a hot brick. Not a single black marketeer of importance has been rounded, despite the Prime Minister's repeated pleas for action.

And, lastly, the Prime Minister was made to go back on his own promise to Parliament to hold an inquiry into the sugar purchase scandal. Banking on the reported support of Sardar Patel, Food Minister Munshi bullied the Prime Minister with the threat of resignation and appealed, over his head, to the Congress Party, which strangely, gave a clean bill to Mr. Munshi. The poor Prime Minister was thus made to eat his words and go back on his promise to Parliament!

ARAVINDA GHOSH

(Continued from previous issue)

Sri Aurobindo's type of Yoga was unique. Whilst most ways of Yoga are paths to the beyond, leading to the Spirit, and, in the end, away from life, Sri Aurobindo rose to the spirit and, descended with its gains, bringing the light, power and bliss of the Spirit into life to transform it. In 1908 he had come across Vishnu Bhaskar Lele of Maharashtra and learnt from him how to silence the mind and free it from constant pressure of thought. At his time he had to address a meeting in Bombay. To a query from Sri Aurobindo, "How am I to speak when not even a single thought can arise in me," Lele replied "Make a namaskar before you deliver the speech, and the speech will come to you from a source other than the mind." And the speech did come to him. Ever since, all the mental activities, speech, writing, thought, will and other kindred activities had come to him from the same source above the brain-mind; it was the spiritual mind which he afterwards called the overhead consciousness. This was the true beginning and foundation of his Yoga.

Sri Aurobindo himself records: "I began my Yoga in 1904 without a guru: in 1901 I received important help from a Maharashtra Yogi and discovered the foundations of my *sadhana*; but from that time till the Mother came to India I received no spiritual help from any one else."

During all his stay at Pondicherry from 1910 he remained more and more exclusively devoted to his spiritual work and his *sadhana*. In 1914 after four years of silent Yoga he began the publication of a philosophical monthly, the *Arya*. The *Arya* ceased publication in 1921 after six years and a half of uninterrupted appearance. Most of his more important works, those published since in book form, the *Isha Upanishad*, the *Essays on the Gita*, the *Life Divine* and the *Synthesis of Yoga* (only the first part of the last title has since been published) appeared serially in the *Arya*. These works embodied much of the inner knowledge that had come to him in his practice of Yoga. Others were concerned with the spirit and significance of Indian civilisation and culture, the true meaning of the Vedas, the progress of human society, the nature and evolution of poetry, the possibility of the unification of the human race. His poems, both those written in England and at Baroda and those, fewer in number, written during his period of political activity and in the first years of his residence at Pondicherry, have also been published.

Bound Volumes of the *Rationalist* of the last 8 years are available.

Rs. 6-0-0 each.

The Manager,
"Rationalist", Mysore.

INVESTMENT

Insurance is an investment ever-increasing in value.

"Life Insurance is the world's grandest and soundest investment, when the Capital is ever intact in times of War or Peace."

Assured of a well-protected return, it will save you worry and sleepless nights, and add years to your life.

It will enable you to give away all you wish in your lifetime and still make such an estate as you care to leave.

Insure to-day!
To-morrow is for ever!!

Enquiries Solicited:

THE SECRETARY.
MYSORE GOVT. INSURANCE DEPARTMENT.,
BANGALORE.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari & Ashtahas Complete with Swara Marks

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

MOST USEFUL TO VEDIC STUDENTS

Neatly Printed and Nicely got up

IN ONE VOLUME RS. 12-0-0

"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirunaranan Iyengar, B.A., Rtd. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely got up, indispensable for all libraries.

For Copies Apply to:

Price Rs. 5-0-0.

THE CORONATION PRESS,

Chamaraja Road, Mysore

Printed at the Coronation press, Chamaraja Road, Mysore, and Published by G. R. Josyer.